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RELIGIOUS COMMUNICATIONS.

CONCLUSION OF THE ACCOUNT OF CLEMENS ROMANUS, FROM VOL. I. P. 766.

In our two last numbers we laid before our readers an abstract of the valuable Epistle of this eminent Saint to the Corinthian Church. The correspondent who favoured us with that abstract, has since transmitted a few reflections upon it, which we now subjoin, and which we trust will be found neither unseasonable nor useless.

As this excellent address ranks in point of antiquity and authority next to the inspired word, so it breathes in every line a spirit of meekness and simplicity not unworthy of an Apostle. But it is still more valuable, as it holds up to all future ages a vivid and interesting picture of that struggle between nature and grace, which takes place not only in the hearts of individual believers, but in all societies of men united for religious purposes. We know from the history of the Church of Corinth at a still earlier period, that neither the presence and power of an Apostle, nor even the first and most abundant effusions of the spirit, had entirely eradicated the remains of pride, contention, and emulation; yet the representation of this Church, as it had subsisted nearly to the date of the Epistle of Clemens, is extremely pleasing. The power of divine grace is richly displayed in that amiable catalogue of its fruits, with which the epistle commences: charity, hospitality, contentment, love of order and subjection to lawful superiors, together with a lively interest in the general welfare of the Church, were qualities which eminently adorned the Christians of Corinth.

But human depravity never permits a state like this to be of long continuance: external circumstances, whose operation is suspended by the first fervours of religion, naturally regain their influence, and the enemy of souls, ever on the watch, aids the collision of opposite interests or inclinations, blows every spark into a flame, and too soon acquires, unperceived, much of that influence over the Church of God which he possesses in the world at large. Pride was the first bitter fruit of the fall; and this single principle, in its operation upon societies, hath, from that time to the present, been the moving cause of every rebellion in states, and of most separations in Churches. But the general principle adapts itself to particular circumstances, and what those circumstances were in the Church of Corinth, though it was unnecessary for Clemens to detail them in a letter to those who knew them better than himself, we may infer from the general tenor of his reproofs. A spirit of discord had evidently gone forth; some ancient and blameless Presbyters had been deposed by the influence of a party, and the whole evil is ascribed to wealth and luxury on the one hand—to envy and strife on the other.

Corinth, as is well known, was a very opulent and dissolute place: and though the state of Christianity, at that time, forbids us to suspect that any thing like open profligacy of manners or undisguised tyranny and insolence, was tolerated among believers; yet, unless the power of religion be great indeed, wherever there is a striking distinction of ranks and habits in a religious society, self-indulgence will gradually return upon the wealthy, and envy will be mistaken for just offence by the poor: a consideration, in all assemblies and all debates, beyond what is its due, will be claimed by worldly rank, and will be opposed by superior talents or eloquence

in inferiors, with uniform, and often undue, pertinacity.

It seems probable, that the ejected Presbyters of this Church had been chosen at a time "when not many wise, not many learned, were called:" they might have much zeal and simplicity, but be deficient in those ornamental qualifications which the polished and wealthy part of their hearers began to require; or length of time alone, and love of novelty, might diminish the respect which they had once felt for these venerable men, and inspire a restless desire of change, which, though it will be felt, must always be mortified in every well constituted Christian assembly, which has the choice of its own pastors.

Of corruption in doctrine there is no hint either on the one side or the other: men had not yet had time to philosophize and to refine upon the simplicity of the Gospel: the age, indeed, was learned, but Christians as yet were chiefly occupied about things of more importance: their faith was orthodox, but their passions were unhappily strong.

Again, it is evident that this effervescence, violent and unchristian as it was, terminated in no lasting schism; either because a due regard was paid to the apostolical remonstrance of Clemens, or because the minds of Christians, though capable of sudden and very blameable irritation, had not yet acquired, from long contention, that spirit of hardness and obstinacy which in later ages, first occasioned, and then perpetuated, so many unhappy schisms in the Church.

Once more—If the claims of authority be well grounded, they will, of course, be highest when nearest to their source: yet upon this supposition, how unaccountable is the conduct of Clemens and the Church of Rome. Surely, if a right of supremacy over the universal Church had been vested in St. Peter and his successors, here is the place where we might expect to find it in all its vigour. We have here the first instance upon record in which that Church thought proper to interpose in the religious concerns of its brethren. It might, therefore, have been expected, that the bishop of Rome should have begun with asserting his own sovereign authority over the Corinthian and all other Churches; should have rebuked with sharpness, have required implicit obedience to his mandates, and, in case of non-compliance, denounced the rebellious assembly cut off from the body of the faithful: yet, as if it were intended by providence, that the first known interposition of a Roman Pontiff in the affairs of another Church should remain as a lesson of humility, or a reproof of arrogance to his successors, the evangelical author of this epistle seems purposely to extenuate his authority even over his own people; merges even his own name in that of his church; and though he reproves the misconduct of the Corinthians with freedom, and even with dignity, yet it is only with the freedom of a benevolent equal and the dignity of a grieved friend. But above all, humility and patience are conspicuous: no "holy rage," no zeal calling for judgments, no asperity of reproach; but prayers and entreaties, or, at most, expostulations and arguments, constituted, at that time, the spiritual weapons of the Roman Church.

I have said that this epistle probably effected, it certainly contributed to, the end for which it was intended: such will generally be the efficacy of a spirit like that of Clemens in administering reproof. Angry invective, and asperity of censure, which too early found their way into the controversial, and even apologetical, writings of Christians, irritated instead of reclaiming: but he can with the best grace repress the ebullitions of human passions in others, "who possesses his own soul in patience;" and few natures are so stubborn as not to be moved by admonition conveyed in the language of good will, by superior rank voluntarily descending from its own level to reason or to entreat, and by superior sanctity entering with tenderness into infirmities which it has ceased to feel, or condemning, without exultation and without comparison, disorders in a sister Church from which its own is happily exempt.

To the Christian Observer.

PERMIT a sincere well-wisher to you and the cause you uphold, to suggest a few objections to a communication contained in your number for November, subscribed Biblicus; yet with all

the diffidence due to the conscious inexperience of youth, and with a disinterested regard to religion and truth. Your correspondent there proposes "χοιρειας" for "πορνειας;" an alteration, in my opinion, unauthorized by the similarity of the words or the analogy of faith; the present connection appearing not only obvious but necessary. The Apostles enjoined on their heathen converts an abstinence from the act of idolatry, and from its too general concomitant or consequence, shameless profligacy of conduct. In this instance, we may appeal to the concurrent documents of antiquity. Who that knows the grounds of the adage,

"Non cuivis homini contingit adiri Corinthum:"

Who that recals the observation of Juvenal,

"Quo non prostat femina templo"

or his disgusting recital of the mysteries of "Bona Dea:" who, I ask, that rightly estimates the infectious prevalence of a passion possessing so many and such general allurements, *here* recommended and enforced by the venerable sanction of religion, can deem this prohibition superfluous or misplaced? Or rather, who will not allow that the Apostles were fully justified in connecting with idolatry its general attendant?

But even conceding to Biblicus the possibility of "πορνειας" having been originally "χοιρειας," and so corrupted by the inaccuracy of transcribers (an usual resourse in every difficulty): yet I must deny the possibility of their *persevering* in such a blunder, without design. It does not strike me, that the similarity or disposition of the letters is such, as to lead them into the same error when the word again occurs in a similar connection, as in Acts xxi. ver. 25. Unnecessary alteration of the text of scripture should be the last resource to which the Christian should retire; and, excepting when a passage is irreconcilable to grammar, or contradicts the analogy of faith, nothing can justify conjecture, however plausible. This daring and licentious spirit of criticism demands the discountenance of every serious mind; and I call upon you to support the solemn protest you entered against it not many months since.*

A FRIEND.

To the Editor of the Christian Observer:

YOUR correspondent Biblicus (No. XI. p. 696.), must be sensible of the danger of admitting conjectural emendations, in the text of the Holy Scriptures, without sufficent necessity. The word χοιρειας, which he would substitute for πορνειας, is supported by no authority but that of the conjecture of R. Bentley. No variation exists among the manuscripts collated by Wetstein. The objection of Biblicus against the present reading will, perhaps, be in some degree removed, when he considers how common, and how lightly accounted of, was the crime here mentioned, among the heathens, and how frequently it was connected with their idolatrous rites.

The following extract and observation of Wetstein upon the place, will throw some light upon the subject. (*Scheviith* Hieros. IV.) Si imperet gentilis Israelitæ, ut transgrediatur præceptum aliquod, exceptis istis de Idolatria, *Scortatione*, et Sanguinis effusione, transgrediatur potius quam mortem subeat. Πορνειας.] Festorum gentilium comes erat impudicitia. Sap. xiv. 26, 27, 23, 24. 1 Pet. iv. 3. 1 Cor. x. 7, 8. Ne igitur gentes ad idolatriam redirent, hæc vetita sunt, et ne Judæi alienarentur a Gentibus. CAIUS.

For the Christian Observer.

REMARKS ON LUKE XXI. 24.

"JERUSALEM shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled;" that is, "it shall be in the possession of the Gentiles, *until the fulness of the Gentiles be come in*, or they be converted to the faith;" at which time the Jews will acknowledge the Messiah, and be restored to their own land. (See Rom. ii. 25, and Dan. ix. 27).

Has not a part of this prophecy been remarkably fulfilled? Does not Jerusalem, with its territory, become the property of Vespasian, who sold it to such Gentiles as chose to settle there? in

* Review of Dr. Geddes's work in Christian Observer, vol. 1. p. 376.

the time of Adrian no Jew was permitted to reside in Jerusalem, or its vicinity, but a number of aliens came thither and the country became a colony of the Romans. When Julian apostatized to heathenism, being sensible that the evident accomplishment of our Lord's prophecies concerning the Jewish nation made a strong impression upon the people, and was a principal cause of their conversion, he resolved to deprive Christianity of this support by bringing the Jews to occupy their own land again, and by allowing them the exercise of their religion, and a form of civil government. After he had made great preparations, he began his scheme with an attempt to rebuild the temple, but his workmen were soon obliged to desist by an evident interruption of God; for terrible balls of fire, bursting forth near the foundations, and frequently burning the workmen, rendered the place inaccessible. This fact is attested by heathen, and Jewish, as well as Christian, historians, and is highly deserving of credit.

In later times, few of the Jews have lived in their own land, but they have been dispersed over the whole world, whilst their city has been oppressed by a succession of foreign masters; the Romans, Saracens, Franks, Mamelukes, and Turks, to which last it is still subject.

In short ever since the destruction of Jerusalem by the Romans, every attempt to frustrate the divine decree, that *Jerusalem should be trodden down of the Gentiles, until the times of the Gentiles be fulfilled*, has failed. In our own times the French are known to have harboured the design of restoring the Jews to their own country. And is it not as well known, that their intentions were defeated by very inconsiderable means? The French general Bonaparte, had experienced uniform success till he approached the borders of the Holy Land, and then a handful of men were sufficient to hinder his taking a small and weak place. The time was not come, which the Lord had purposed, and the devices of men were, therefore, ineffectual. J. F. H.

EXTRACTS FROM NOWELL'S CATECHISM.

Master. Explain the nature of the Christian Religion.

Pupil. The Christian Religion is the true and holy worship of God, and the observation of his precepts.

Master. From whence should this be learned?

Pupil. From no other quarter than from the word of God himself, which he has set before us in the scriptures.

Master. All things, therefore, necessary to life and godliness, are contained in the word of God?

Pupil. Undoubtedly.

Master. To what end then have so many ecclesiastical councils been convened, whose decrees have passed almost for oracles?

Pupil. These have met, in general, to interpret obscure texts of scripture, or to put an end to controversies, or upon some question respecting the discipline of the Church: not for the purpose of establishing new points of faith. For all things necessary to salvation; for instance, how a pure and undefiled religion should exercise itself towards God; what sort of persons we should be in our life and conversation; in what manner our trust should be placed in God; how we must pray unto him, and praise him for his benefits received; in what way the sacraments should be administered: such things, I say, must be learned from the word of God, as they cannot be done with any propriety without such knowledge. As the Lord himself testifies, the ignorance of scripture is the mother of all errors.

Master. Therefore we shall have done our duty, when we have heard and understood the word of God.

Pupil. By no means: since we ought, not merely to hear and understand God's word, but to embrace it with firm assent, as the truth of God sent down from heaven; and cordially to love it, and submit ourselves to its direction, and form our mind by its doctrines; that, being once deeply fixed in the heart, it may take root there, and bring forth the fruits of a pious life, agreeably to its nature, as the means of our salvation, according to what was designed by heaven. Men, however,

would lay out their time to no purpose, either in teaching or learning it, unless God deign to inform our hearts by the teaching of his spirit. As St. Paul teaches, "that in vain men either plant or water, unless God give the increase." 1 *Cor.* iii. 7. Therefore that we may be able to understand the wisdom of God concealed in his word, we must make earnest supplications to him, that he would enlighten our minds, which are overspread with worse than Ægyptian darkness.

Master. Into what principal parts do you divide the word of God.

Pupil. Into the Law and the Gospel. The law sets forth our duty to God and our neighbour, and exacts a strict obedience, promising life eternal to those who keep it, but threatening the disobedient with punishment, even eternal death. The Gospel of God contains his promises of mercy and forgiveness to the violators of the law by faith in Christ, when they repent of their former sins.

Master. Shew me the chief divisions of religion.

Pupil. Our religion comprehends two principal parts, similar to what the word of God contains, namely; obedience, which the law, the most perfect rule of justice, requires; and faith, which the Gospel, comprehending the promises of divine mercy, demands.

Master. I grant that the whole of religion may be considered under these two heads, when treated in a precise manner; but I would rather choose a division more free and particular, one that may be understood without difficulty. In the first place, therefore, we will treat of that obedience which the law requires; in the second place, of faith, which respects the promises of the Gospel and embraces them; in the third, of prayer and thanksgiving, which are closely united; in the fourth and last place, of the sacraments and divine mysteries. Tell me then in the first place, what are your thoughts respecting the law?

Pupil. I conceive the law of God, to be the most perfect and complete rule of justice which mankind are required to follow; commanding what must be done, and forbidding the contrary. By this law God reduced all things to his own will and pleasure; implying, that he would approve of no piety, exercised either towards himself or their fellow mortals, which did not in all things agree with this rule. It is a vain thing, therefore, for men to follow their own inventions in religious matters; for God has set before us his own law, written in two tables, as a certain and fixed rule, both of divine worship and of the duties we owe our neighbour, and at the same time hath assured us, that nothing upon earth is so grateful to him as our obedience to his laws.

Master. What is the subject of the first table?

Pupil. It treats of our duty to God, and takes in the four first commandments.

Master. What is the subject of the second table?

Pupil. The duty of charity and love, which we must observe towards each other; and comprises the six remaining commandments.

(To be continued.)

We are sorry that the length of the following article obliges us to divide it into two parts.

HORÆ VECTENSES, NO. II.

To form a just estimate of the necessity and value of the *Reformation*, we ought to be well acquainted with the real state of religion, manners, habits, and knowledge, as they prevailed during the reign of King Henry VIII. Perhaps the following sketch, drawn by the venerable hand of the martyrologist Fox, may be considered as one of the best attempts of the kind; and by inserting it, one great design of this series of papers will be promoted, that of introducing to the readers of the Christian Observer, the doctrines and sentiments of our early divines, in their own language.

"Although it cannot be sufficiently expressed with tongue or pen of man, into what miserable ruin and desolation the Church of Christ was brought in those latter days; yet, partly by the reading these stories afore past, (alluding to his own collection of martyr-

doms and persecutions) some intelligence may be given to them which have judgment to mark, or eyes to see, in what blindness and darkness the world was drowned during the space of these four hundred years before and more. By the viewing and considering of which times and histories, thou mayest understand, gentle reader, how the religion of Christ, which only consisteth in spirit and verity, was wholly turned into outward observations, ceremonies, and idolatry: so many saints we had, so many gods; so many monasteries, so many pilgrimages: as many Churches, as many relicks, forged and feigned, we had. Again, so many relicks, so many lying miracles we believed. Instead of the only living Lord, we worshipped dead stocks and stones. In place of Christ immortal, we adored mortal bread. Instead of his blood, we worshipped the blood of ducks, (alluding to the forged miracles of the priests.) How the people were led, so that the priests were fed, no care was taken. Instead of God's word, man's word was set up. Instead of Christ's testament, the pope's testament, that is, the canon law. Instead of Paul, the master of sentences took place and almost full possession. The law of God was little read, the use and end thereof was less known; and as the end of the law was unknown, so the difference between the Gospel and the law was not understood, the benefit of Christ not considered, the effect of faith not expended. Through the ignorance whereof it cannot be told what infinite errors, sects, and religions crept into the church, overwhelming the world, as with a flood of ignorance and seduction. And no marvel: for where the foundation is not well laid, what building can stand or prosper? The foundation of all our Christianity is only this; the promise of God in the blood of Christ his son, giving and promising life to all that believe in him: giving, saith the scripture, unto us, and not bargaining or indenting with us. And that freely, saith the scripture, for Christ's sake, and not conditionally for our merit's sake. Furthermore, freely, saith the scripture, by grace, that the promise might be firm and sure, and not by the works that we do, which always are doubtful. By grace, saith the scripture, through promise to all and upon all that believe, and not by the law, upon them that do deserve; for if it come by deserving, then it is not of grace; if it be not of grace, then it is not of promise; and contrarywise, if it be of grace and promise, then it is not of works, saith St. Paul (Rom. iii. 4. 6. 11.)

"Upon the foundation of God's free promise and grace first builded the patriarchs, kings, and prophets. Upon this same foundation also, Christ, the Lord, builded his Church. Upon which foundation the Apostles builded the Church apostolical and catholical. This apostolical or catholic foundation, so long as the Church did retain, so long it continued sincere and sound; which endured a long season after the apostles' time. But after, in process of years, through wealth and negligence crept into the Church, so soon as this foundation began to be lost, came in new builders, which build upon a new foundation a new Church more glorious, which we now call the Church of Rome. Who being not contented with the old foundation, and the head corner stone, which the Lord by his word had laid; in place whereof they laid the groundwork upon the condition and strength of the law and works. Although it is not to be denied, but that the doctrine of God's holy law, and of good works according to the same, is a thing most necessary to be learned and followed of all men; yet it is not that foundation whereupon our salvation consisteth; neither is that foundation able to bear up the weight of the kingdom of heaven, but is rather the thing which is builded upon the foundation, which foundation is Jesus Christ, according as we are taught by St. Paul, saying, no man can lay any other foundation beside that which is laid, Christ Jesus, &c.

"But this ancient foundation, which the old ancient Church of Christ laid, hath been now of long time forsaken, and instead thereof, a new Church, with a new foundation, hath been erected and framed, not upon God's promise and his free grace in Christ Jesus, nor upon free justification by faith, but upon merits and deserts of men's working.

And hereon have they planted all these their new devices so infinite, that they cannot well be numbered; as dirges, obsequies, matins, vigils, midnight rising, advocation to saints, application of merits, &c. &c. with founding of abbies, building of chapels, giving to churches: and who is able to recite all their laborious buildings, falsely framed upon a wrong ground, and all for ignorance of the true foundation which is the free justification by faith in Christ Jesus the Son of God. Moreover note, that as this new found Church of Rome was thus deformed in doctrine, so no less was it corrupted in order of life and deep hypocrisy, doing all things only under pretences and dissembled titles. So under the visor of their vowed chastity, reigned adultery; under the cloak of professed poverty, they possessed the goods of the temporalty; under the title of being dead unto the world, they not only reigned in the world, but also ruled the world; under the colour of the keys of heaven, to hang under their girdles, they brought all the states of the world under their girdle, and crept not only into the purses of men, but also into their consciences; they heard their confessions; they knew their secrets; they dispensed as they were disposed, and loosed what they listed: and finally, when they had brought the whole world under their subjection, yet did their pride neither cease to ascend, neither could their avarice ever be satisfied.

"In these so blind and miserable corrupt days of darkness and ignorance, thou seest, good reader, I doubt not, how necessary it was, and high time, that reformation of the Church should come, which now most happily and graciously began to work through the merciful, and no less needful, providence of Almighty God; who, although he suffered his Church to wander and start aside, through the seduction of pride and prosperity for a long time, yet, at length, it pleased his goodness to respect his people, and reduce his Church unto the pristine foundation and frame again, from whence it was piteously decayed."

Every one who is intimately conversant with the writings of the Reformers, both foreign and English, will see the truth and validity of this statement, made by that faithful and enlightened historian, whose book of Acts and Monuments of the Church, was held by our pious ancestors in such sovereign estimation, as to be, by public authority both of Church and State, commanded to be placed in every parish Church, and in every dignitary's house, in order that it might be read and studied by all ranks of the people.

The student in Church History will immediately see, that there was no point on which the Papists on one side, and the whole body of Protestants on the other, were more completely at variance than on the nature, means, and method of *justification*. There were many tenets, some of greater, others of less importance, agitated with great warmth and zeal by the contending parties; but if we are to select that on which of all others, the whole controversy as on a hinge principally turned, it must be that of justification by faith. This doctrine, as differently explained and asserted by each party, was, as it were, the soul of their respective systems, and when viewed in all its bearings, connections, and dependencies, will enable us to contemplate the two religions in their genuine character; the one as the mystery of the man of sin, the other as the light and life of the Gospel of Jesus Christ. This subject unhappily still creates great divisions amongst Christians, who, in other points, harmonize in their abhorrence of Popish superstitions and errors; and it is much to be feared from the very mistaken representations which are continually made on this important point of doctrine, so nearly assimilating to the Popish scheme, and so very opposite to that in which all the Reformers perfectly agreed, that although the externals of that corrupt religion are laid aside and forgotten, yet one of its fundamental errors is still widely prevalent. Surely then it is well worth our endeavour to ascertain the real truth of the question, and perhaps no method can be more efficaciously employed for this purpose, than to attempt the statement of the controversy as it stood at the time of the Reformation, and by a faith-

ful comparison between the relative assertions, arguments, and determinations, which are to be found in the different writings of that period, to come to a positive conclusion, what were and were not the real doctrines of Protestantism. It is well known that Martin Luther considered the doctrine of justification by faith as the "Articulus stantis aut cadentis Ecclesiæ;" and it will, I apprehend, also appear, that whatever differences of opinion might have subsisted amongst the Reformers on some collateral and subordinate points, they one and all viewed *this* subject alike, and explained it on the same principle as he did: here there was no discordance of opinion, nor intentional contrariety of statement. As the comparison of Scripture with Scripture is always considered as the soundest and clearest method of ascertaining the real doctrines of the inspired writers, so also it will be found that, in the present instances, by comparing together the respective language of the Protestants in their public confessions of faith, their acknowledged publications, books, epistles, disputations, decisions, and biographical relations, then contrasting them with the maxims of Popery, we shall the most satisfactorily arrive at the wished-for truth, and find it to be confirmed by a perfect harmony of sentiment amongst those venerable martyrs and confessors.

(To be continued.)

THOUGHTS ON THE ATONEMENT AND EXAMPLE OF JESUS CHRIST.

Some of the most interesting subjects in religion have suffered so much in the hands of the weak and ignorant, that in treating of them it requires no little caution to obviate their mistakes. The person, the work, and the example of our blessed Saviour, are of this number. The deplorable prostitution of his sacred name, is sometimes ready to check the language of sober and honest affection. The Scriptures, however, must still be our standard. Truth must be guarded indeed, but not relinquished nor obscured. "The sufferings of Christ, and the glory that should follow," are the grand subject of revelation. Jesus Christ is the sun of the spiritual world—the source of light, and life, and holiness. Every part of religious doctrine stands connected with him as its centre: and in proportion as he is exhibited as the glorious head of the Church, will life and vigour, be diffused to its members.

If a man feels himself to be a transgressor of the commandments of God and enters into the full meaning and consequences of the concession, the most interesting question will be, How am I to be pardoned? He that is once truly awake to this inquiry, can be diverted from it by no pressure of employments, no sophistry of error. The disputes of divines upon abstract and metaphysical niceties, are to him insipid; for heaven and eternity are at stake. Of a mind thus exercised, the anxieties and apprehensions are frequently painful, and sometimes prolonged: yet if the Scriptures be carefully studied, prayer assiduously cultivated, and the ordinary means of instruction conscientiously improved, will they yield at length to accurate conceptions of the method of redemption. He who thus diligently uses the light he has received, and earnestly implores further discoveries, will, by degrees, find his knowledge of the Scriptures enlarged and confirmed, until he can rely with holy satisfaction on the atonement of the Son of God. Such a text as this, "Who his ownself bare our sins in his own body on the tree, that we being dead to sin should live unto righteousness," is balm to his wounded conscience. The view of an incarnate God, dying to redeem him, is life and consolation to his mind. It loosens the bonds of sin. It is peace, and pardon, and deliverance. It awakens a sacred sorrow for his past delinquencies, and produces a benign and holy humility, not far removed from tranquillity and joy. Such a view may well allay his fears, and lighten his disquietude. It may well excite an ardent and overflowing principle of love. It may well enable the Christian to overcome the world, and even to count, with St Paul, all things but loss for the excellency of the knowledge of Christ Jesus his Lord.

With such a view, therefore, where

it is deep and abiding, will always be connected that total renunciation of sin and supreme devotedness to God, of which it is the origin and support. Why does God pardon my sins, but that being released from their bondage, I may serve him with new and universal obedience? "How can they who are dead to sin, live any longer therein?" Hesitation, here, is suspicious and unpardonable; and if the doctrines of our holy religion are doctrines of grace, they are also doctrines according to godliness. If there be any true godliness in the world, it arises from their influence.

The honest Christian has, indeed, no interest in ambiguity. It forms his delight to follow the example, and transcribe the character of his master. His complaints and sorrows spring from his deficiency in this respect. He would be entirely holy. He desires to glorify God in body, soul, and spirit. He aims at treading in the steps, imbibing the spirit, and adorning the Gospel of his God and Saviour; and whenever he falls short of this, he falls short of his principal object, and applies humbly for fresh forgiveness and fresh supplies of grace. There is no sin whatsoever which he does not desire to be subdued, no duty which he does not endeavour to perform. The perfect holiness of his Lord is perpetually in his view, and he never rests till he is assimilated in every point to his divine pattern. This is the calling, the business, the indispensable duty of the Christian.

This imitation of his Saviour, especially in the spirit and temper of his mind, is repugnant indeed to his corrupt nature; but it is on that very account to be more assiduously pursued. Accuracy in doctrines may be consistent with much warmth and acrimony. It is the humble, meek, benignant, tender character, who gives the best evidence of a right frame of heart. It is to be feared that we are in general too culpable in this respect—too little careful of "putting on as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering." But let us contemplate the Son of God as "meek and lowly of heart," as "bearing the contradiction of sinners against himself," as breathing in every action, not the angry contentious spirit of modern polemics, but love, peace, gentleness, kindness, long-suffering, and grace; "when he was reviled, reviling not again, when he suffered, threatening not; but committing himself to him that judgeth righteously:" and let us labour to acquire in these respects the mind which was also in Christ Jesus.

CLERICUS SURRIENSIS.

To the Editor of the Christian Observer.

THE importance of the inquiry proposed by a Correspondent at the conclusion of your eleventh number, respecting the propriety of uniting the ministerial and magisterial characters, must be generally acknowledged. Having occasionally turned my mind to this subject, I send you the following observations, which, if you consider them calculated to throw any light on the question, you are at full liberty to insert in your miscellany.

I will begin with stating, that my views upon the whole are certainly unfavourable to the union in question; though I by no means pretend to found my objection on any supposed inconsistency with the injunctions either of the Church or the Apostle. How far this may be the case I leave to others to determine, purposing to consider the subject on more general, and what I conceive less disputable grounds.

The first point which offers itself, is to inquire what may be those peculiar benefits which the Clergyman can expect to derive from taking upon himself the magisterial office; and these, I conceive, may all be resolved into the following two: the additional importance which will thence accrue to his character, and the more effectual means which he will thereby possess of suppressing vice and immorality. With respect, however, to the former of these, it must, in my opinion, admit of a doubt, how far the *kind* of importance, which he may thus acquire, will, under *his* circumstances be desirable, or contribute to the success of his ministerial labours: as to the latter, it cannot indeed be

denied that his power of suppressing vice will be more ready and apparent: though even here, the degree of his personal usefulness will be greater or less according to the particular circumstances of the neighbourhood in which he may happen to be placed. Where the number of magistrates is already ample, his individual exertions will be less required, and consequently his interference less useful. But independently of these considerations, let the supposed benefit be admitted to its fullest extent; yet it may be asked, will all the weight that can be conferred, be sufficient to preponderate against the following disadvantages, which clearly result from his assumption of the magisterial office?

In the first place, the discharge of his duties as a magistrate, will intrench on a much larger portion of his time than can be conveniently spared from his ministerial employments. If time be a sacred deposit in the hands of other men, it is doubly so in those of a beneficed clergyman, on whose proper application of it such important interests depend: and it is to be feared that that minister must have a very defective view of the numerous demands upon his time, who can suppose that after these are duly discharged, he shall have much leisure at his disposal. Let a conscientious attention be paid to private and family devotion, to the study of the Scriptures, and of other useful books, to his preparation for the pulpit, to necessary exercise and recreation, to his pastoral exertions in his parish, and to his public duties in the Church, and but a small portion of time will remain for other occupations. Under such circumstances, therefore, to assume to himself the office of a magistrate, will be attended with a very evident disadvantage; since it will not only require of him much previous, and some continual study to qualify him for executing it, but will subject him to perpetually recurring engagements, and to endless, unseasonable interruptions. It will follow as an obvious consequence, that the duties of the magistrate will too frequently interfere with those of the minister: and since the time will not suffice for the proper discharge of both, one will often be sacrificed to the other, and probably neither of them be fulfilled in the proper manner.

But the evil ends not here. For from this interference of opposite duties, another serious disadvantage will ensue, namely, that the superior duty will sometimes be forced to give place to that which is subordinate and inferior. Without derogating in the least from the importance and usefulness of the magisterial character, the pre-eminence of the ministerial office cannot be denied. The awful nature of the trust committed to the minister, the solemn manner in which it is undertaken, and the highly momentous consequences which result from the faithful discharge of it, all contribute to add a degree of weight to his character, and of responsibility to his duties, which attach to no other situation whatever. His professional employments are clearly the most important in which he can be engaged: and yet, as I observed, it will sometimes happen in the course of his engagements as a magistrate, that these confessedly higher duties must yield to others of very far inferior moment. I will illustrate this position, by stating a case in point. A person, for instance, is taken suddenly ill at the furthest extremity of his parish, who, there is great reason to apprehend, stands much in need of spiritual counsel and instruction. The minister is preparing to visit him; but is prevented from setting out, by the entrance of the constable to execute some *passes*. To this business succeeds a long examination respecting a settlement, which is followed by a no less tedious altercation between an angry farmer and his run-away servant. At length he finds himself at liberty, and is on the point of making his escape, when the Squire's game-keeper arrives with a man, whom he has apprehended as a poacher, and against whom he has several informations to lay, which he hopes to establish. This engrosses the remaining part of the day. The projected visit is deferred

to the day following: but in the night the sick man dies. Now in this case, I should conceive, no conscientious minister could satisfy himself with the reflection that he had been doing *his duty*, or could justify, on the grounds of his magisterial engagements, his neglect of the soul, of which he had solemnly undertaken the care. I will admit, if you desire it, that the case is an extreme one; but still it is one, which may possibly happen: and probably something not very dissimilar to it, would frequently occur. It is not enough to say, in answer to this, that if he had not been a magistrate, he might equally have been prevented from visiting the person in question, by other unforeseen and unavoidable interruptions. For though this be certainly true; yet the cases are not the same. The interruptions he may experience as a magistrate, are neither *unforeseen* nor *unavoidable*; on the contrary, they are such as might have been reasonably looked for, when he entered on his new office, and to which he was under no imperious necessity of subjecting himself.

A third serious disadvantage, which will result to a minister from his assumption of the magisterial office, respects the influence which it will have on his own mind, in rendering him backward and indisposed in the performance of his pastoral duties. In order to a cheerful, consistent, and comfortable discharge of these, nothing is more highly essential, than a spiritual frame of mind. Spiritual mindedness, indeed, is the same to the life of a minister, which health is to the life of the body. It is the soul of all his duties. While this prevails, they are performed with elasticity and vigour; but when this is wanting or decays, they become dull, wearisome, and uninteresting. Aware then of its great importance, the conscientious minister will endeavour to maintain within himself a spiritual frame of mind; and to this end he will carefully labour to avoid every thing which may in any degree tend to weaken the power of religion on his soul, or to deaden his spiritual feelings. And in this point of view, the assumption of the magisterial office appears highly disadvantageous. Not only the number but the *nature* of the engagements in which it will involve him, are far from being favourable to that state of mind which it is his object to preserve. The company with which he must sometimes associate, the scenes which he must occasionally witness, the doubts and perplexities which will frequently agitate and distress him, and the matters which will engross a large portion of his attention, are circumstances which altogether will have a powerful tendency to unhinge his mind, interrupt the composure of his thoughts, and impair his religious sensibility. He will not rise from the study of Blackstone or Burn with the same spiritual alacrity, as from the writings of Isaiah or St. Paul: nor will the dull examination of witnesses kindle in his bosom the same holy ardour and enlarged affections, which a pious and edifying conversation with his parishioners, would have inspired. At the same time, Sir, I am far from intending to imply that the office of a magistrate is in itself incompatible with the exercise of genuine religion. Very different are my sentiments. On the contrary, I hope and believe, that there are many active and excellent magistrates, who are eminently religious characters, and fully actuated by a true spirit of Christianity. But I am speaking of the influence of magisterial engagements on the *mind of the minister*, as tending to interrupt that habitually spiritual frame, which is essential to the satisfactory discharge of his pastoral duties, and which, therefore, it should be his main point to cultivate and maintain. I believe that the grace of God is sufficient for all men, in all situations and circumstances, however dangerous and difficult; and that so long as they are in the path of duty, divine support may reasonably be hoped for, in the use of the appointed means. But then, before a minister, in the circumstances we have been describing, can reasonably apply this hope to himself, he must be fully satisfied that in assuming the magisterial office, he has had a clear, unequivocal call, and has not stepped beyond the limits of *his duty*.

There is yet one other particular, in

which the acting as a magistrate will be disadvantageous to the operations of the minister, inasmuch as it will have an unfriendly influence on his intercourse with his parishioners. The minister who aims to be eminently useful to his people, will not be contented with obtaining only their respect, he will seek to win their affections also. He will not deem it sufficient to be esteemed, but he will labour to be beloved by them. The character in which he will be desirous of appearing among them, will be that of a compassionate father, tenderly concerned for their interest, and anxiously devoted to their service. But to the attainment of this point, the assumption of the magisterial office will, on many accounts, be unfavourable. He will find it difficult to preserve at the same time the characters of the magistrate and of the minister; to blend, without confounding, the distant gravity of the former with the condescending familiarity of the latter. Or if he should accomplish this arduous point with tolerable success; yet it is to be apprehended, that his people may not be equally happy in discriminating, nor easily be prevailed on to lose their awe of the Justice, in their love of the Pastor. In addition to which, another evil may not improbably follow; namely, that some of them, at least, will mistrust the purity of his motives; will perhaps suspect that he comes among them with the design of secretly detecting their crimes, that he may the more readily bring them to justice; or at best will impute a large proportion of his activity and exertions, not so much to his tender concern for their souls, and a desire of conscientiously fulfilling his clerical duties, as to a regard to the public peace, and a zeal in discharging his magisterial obligations. But besides all this, there is in the *nature* of the ministerial office, something which so peculiarly distinguishes it from that of the magistrate, as, in the view I am now taking of the subject, seems hardly to admit of their being exercised together. The minister of the Gospel is the reprover, indeed, but not the avenger of sin: it is his office to hold out the golden sceptre of grace and mercy, but not to wield the iron rod of vengeance; to invite the guilty to repentance, by offers of full and free forgiveness, but not to punish and chastise them: while the office of the magistrate is, on the contrary, the very reverse of this: and though it may be said, that as their offices relate to different ends, the one to spiritual, the other to temporal concerns, so their union in this respect is perfectly compatible with each other; yet I much question, whether many cases will not arise, in which the person who unites them, will feel greatly at a loss in what manner conscientiously to dispense the gracious mercy of the Gospel, in conjunction with the unbending rigour of the law: at any rate the union cannot fail of proving unfavourable to the point in question. His useful and affectionate intercourse with his parishioners will be greatly interrupted. Regarding him as the minister of justice, they will feel more than ordinary repugnance to make him acquainted with the particulars of their misconduct. The criminal, on whom he is pronouncing the sentence of the law, will give but little credit to his professions of regard and love; while the offender, whom he has formerly consigned to the stocks, or committed to the house of correction, will but impatiently listen to instruction from one whom he considers, if not as the author of his sufferings, yet at least as in a high degree accessary to them.

These, Sir, are the reasons which lead me to regard the union of the two offices under consideration, in an unfavourable light. Whether they will prove satisfactory to your correspondent, whose inquiry has led me to state them, I cannot determine. But should they fail of bringing him over to my sentiments, I have yet earnestly to request of him that he will not hastily form a decision on the other side. By the account he gives of himself, he can as yet be but very imperfectly acquainted with the practical part of a minister's duties. Let him then become a little more acquainted with these, before he proceeds to take upon himself an additional office, which he may hereafter find it difficult to lay aside. In the ardour of youth, in his earnest desire of suppressing vice and immorality, it is natural

for him to look out for the readiest means of accomplishing his end, and with this view to regard the attainment of magisterial authority, as a desirable object. But possibly a few years may alter his opinion in this matter; may lead him, if he follow the advice I offer, to be thankful it was given him. Possibly he may hereafter perceive more clearly than he does at present, that "*the weapons of our warfare are not carnal but spiritual;*" and that the consistent example, unremitting exertions, faithful preaching, and fervent prayers of a pious minister of the Gospel of Christ are, under the Divine Blessing, the most probable and efficacious means of reforming a neighbourhood, and of turning a barren wilderness into a fruitful garden. CUSTOS.

To the Editor of the Christian Observer.

As I consider the Christian Observer to be a channel opened for moral and religious instruction, I am emboldened to address to you a few lines on a subject which I conceive to be very important, as it respects the state of the heart before God; for it is in this view, namely, as influencing the actings of the mind in prayer, that I mean to consider it.

I was early taught, that it is our duty to exercise faith on the righteousness of Christ, by which I mean his personal obedience to the divine law; which obedience, apprehended by a true faith, becoming imputed to the believer, he is thereby accounted righteous before God, as having perfectly fulfilled all righteousness in his head and surety.

Now upon any challenges of conscience, by reason of omission of duty, or surprise into sin, the only relief I find is by supplication for pardon. But when I thus come as a guilty sinner, I am conscious I let go my faith of being accounted perfectly righteous. Do I herein yield to unbelief and forsake my own mercies? Yet, if I endeavour, contrary to my own sense and feelings, to believe that I really am without spot in the sight of God, I cannot *at the same time* entreat his forgiveness. How can these two jarring exercises be reconciled?

Again.—The pardon of an awakened penitent respects his past transgressions, but the covenant of pardon and peace, under which a believer lives, provides also for the defects of his duties, those genuine, but imperfect, exercises of the grace he has received.

Now, oblivion of sin, and full acceptance of duty (including inward dispositions, as well as outward acts,) appear to constitute all that can soberly be meant by a creature's being righteous before God. It may be said, this will not constitute a *title to heaven.* I grant it, if heaven be considered locally, and distinguished from a state of reconciliation with God; since every loyal subject, in an earthly kingdom, is not admitted to live at court. But the *gift* of God is eternal life, and the *more abundant life* which our Saviour said *He came to give*, is probably what is meant by the Apostle, Gal. iv. 4. &c. when he says, "*God sent forth his son, to redeem them that were under the law, that we might receive the adoption of sons; and if a son, then an heir of God through Christ.*"

If Canaan be considered as a type of heaven, we may use the Apostle's argument, Gal. iii. 18 and 19. "*If the inheritance be of the law it is no more of promise; but God gave it to Abraham by promise. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise;*" and this St. Peter says is "*according to his abundant mercy.*" 1 Peter i. 3.

This view of the Believer's title to heaven appears to myself satisfactory; but I have proved more than once the truth of Solomon's words, Prov. xviii. 17. "*He that is first in his own cause, seemeth just; but his neighbour cometh and searcheth him.*" I wish, therefore, to submit it to the examination of your correspondents, believing the investigation may be useful to others as well as to myself.

We are sanctified through the truth, and those truths which respect the conscience, touch the springs of action both in heart and life; hence, it will assuredly be found, that we labour in vain for purity of heart, unless purity of conscience be first obtained and preserved.

A SERIOUS INQUIRER.

For the Christian Observer.

Extracts from the Common-Place Book of a Country Clergyman.

ON HUMAN NATURE.

THERE is a great diversity of soils, some of which we call good, and others bad; yet, of themselves, they all produce nothing but thorns, and weeds, and briars. A just picture of human nature! in which there is much diversity of constitutional temper, some *comparatively* good, some bad; yet, without divine culture, all alike steril, and incapable of any thing spiritually excellent or acceptable to God.

ON SPIRITUAL ENJOYMENTS.

MEN scoff at spiritual enjoyments, and deem them visionary. But what think they, then, of the happiness of heaven? Is it not spiritual, the result of intimate communion with the blessed God, and of entire conformity to the holiness of his nature? and must not that be supposed the most perfect and exalted happiness of which human nature is capable, which the all-sufficient God reserves to be the everlasting reward of his children and his friends?

Man is that link in the chain of being which connects the animal with the angelic nature. Compounded of both natures, he is capable, in his present state, of pleasures suited to both. It would be absurd, therefore, we grant, to deny him those of the animal kind under their proper regulations; but how much more absurd (even by how much the joys of an angel must be supposed superior to those of a brute) to refuse him such as are spiritual? That men should practically esteem the former better than the latter, is a sad proof of the corruption of the human heart; that they should cooly plead for the unjust decision, and thus mistake their degradation for their privilege and their interest, demonstrates that, in the fall of man, the *head* has suffered equally with the *heart*.

MISCELLANEOUS.

To the Editor of the Christian Observer.

I ALSO am a plain man, and as little relish *needless* refinements in Theology, as your correspondent G. S. W. (Christ. Observ. vol. I, p. 718,) but surely the Extract from my Common-place Book, on which he has thought proper to remark, classes not with such refinements, but in its design and tendency, at least, looks to consequences of great practical importance. That every habitual sinner is disposed to plead in excuse of his crime, that he *cannot help it*, and to think the excuse a good one, will, I suppose, be readily admitted. Any attempt, therefore, to awaken conscience to remorse, by exposing the fallacy of such a plea, is certainly important, and may fairly claim indulgence from the friends of religion.

It would be no difficult task, were I so disposed, to expose the weakness and inconsistency of several of G. S. W 's positions; but having little ability, and less inclination for controversy, I shall limit what I mean to offer, to such brief notices of your correspondent's remarks, as may serve to explain a little farther the doctrine of the obnoxious "extract."

In the first paragraph of his remarks, your correspondent has asked, "Are not habits deeply rooted, and irresistible habits often persisted in, when there is a strong aversion of mind to them." The manner in which this question is asked, seems to imply that the fact to which it refers is too obvious to be controverted. I can only say, that if such *be* the fact, to my observation and experience, in the nature of moral habits, it is unknown. I know indeed what it is to sin against the dictates of the *judgment*, and the remonstrances of *conscience;* but I have no consciousness that I have ever sinned against my *will*. To my understanding the thing is indeed plainly impossible, since any act so committed, being the result of *force*, and not of *choice*, would *not* be *sin*. I suspect, therefore, that G. S. W. has here confounded the operations of conscience with those of the will. I apprehend the matter, if it seem at all doubtful, may be readily referred to the test of experiment. Let G. S. W. select the drunk-

ard, for example, whom, of all the vicious characters of that description he may happen to know, he believes to answer most exactly to the case stated in his question:—before this man, whose habit of drinking to excess is supposed to be "deeply rooted and irresistible," though with "a strong aversion of mind to it," let him place a cup of the favourite liquor by which he has been always most successfully tempted; apprizing him only at the same time, that he has mingled a dose of poison with the fascinating draught, which, if swallowed, will infallibly destroy him; and adding, if he pleases, that he has done so on purpose to try whether there be any truth in the opinion I hazarded, that "power over any vicious habit is nothing but the aversion of the will from it, and consequently that the power which such an habit has over any man, is only another name for his inclination towards it." When the experiment has been made, perhaps you will have the goodness, Mr. Editor, to give us the result in one of your future numbers.

Your correspondent charges me with "using the terms *habit*, &c. in a sense not sanctioned by common use, and not very intelligible." Now I rather suspect that the truth of the matter is, that I *do*, and that he does *not* use the terms in question, in their common and most intelligible signification. Had he looked into Dr. Johnson's Dictionary, on the words *habit* and *power*, he would have found that the former is sometimes taken for "custom, or inveterate use," and the latter for "influence, or prevalence upon;" in which senses I have obviously used them. An attention to the meaning here assigned to the latter of these terms, will do away, I apprehend, the "solecism" spoken of by the remarker; in addition to which it may with justice, I believe, be observed, that he himself adopts not a language "sanctioned by common use," when he calls "love a power or faculty of the mind." Is it not rather the *mode* of a distinct power of the mind? The will is a power or faculty of the mind, and love is a modification of the will.

With regard to the sense in which it has been intimated that I use the term *habit*, I am disposed to think it is not only the *common*, but in reality the only true and intelligible meaning of it, as applied to *moral* habits. I suspect that the word, when thus applied, is not used with strict propriety of speech, but, like other moral denominations, borrowed from physical phenomena, is employed only in the way of analogy. I will explain what I mean. Mr. Locke's definition of a habit, I conceive then to be a true definition of habits, properly so called, *ex. gr.* The power or ability of speaking a language, of carrying three hundred weight, &c. &c. is acquired by a frequent doing of the same thing; but can this be said of lying, swearing, drunkenness, or other vicious customs? Is the ability to do any of these things, strictly speaking, acquired by long practice? On the contrary, are they not as easy of performance, as to the mere act itself, on the first essay, as they ever afterwards become? But why then are they called habits? Because there is a resistance of a moral nature usually experienced in the first acts of sin, from the expostulations of reason and conscience, carrying a strong analogy to the difficulty which is encountered in the gradual formation of physical or mechanical habits. This moral resistance, like difficulties of the other kind, gives place to frequent repetitions of the act. The light of reason is at length put out, the voice of conscience is silenced, and the sinner now experiences a complete moral facility in repeating his crime as often as temptation and opportunity invite.

I offer these remarks, Mr. Editor, with considerable diffidence, as having occurred to me in thinking on the subject; and if I am wrong, I shall be happy to stand corrected, should any of your correspondents, in a civil way, point out my error.

At all events, my meaning in the extract in question, and the reasoning upon which it is grounded, are both sufficiently obvious, and will not easily, I conceive, be shewn to be inconsistent with common sense, and sound principles of morality; the only tribunals to which I am solicitous to appeal. A vicious practice, Sir, I have contemplated as an *effect*, for which I assign vicious inclination as the *cause*. And

my proof of the doctrine in one word is this, that the practice which does *not* proceed from vicious inclination, is not a *vicious* practice.

I have one more observation to trouble you with, relating to the subject of your correspondent's *concluding* stricture, where he professes himself perplexed by the distinction at which I had glanced, "between an inability, natural and involuntary, and that want of power which results wholly from moral depravity." Yet he himself uses the terms "natural power," and "moral power," as if he admitted some distinction between them to exist. I might be entitled, therefore, to ask him wherein that distinction consists? And how he reconciles with any such distinction the subsequent reasoning of the same paragraph, in which it is taken for granted, and indeed affirmed, that, as affecting the responsibility of moral agents, they are without a difference? Take my meaning, if it be not already sufficiently plain, from the following easy illustration. A lame man tells you, that he cannot help limping: a drunkard, that he cannot help drinking to excess. Both plead the want of power; but it is a *natural* power that is wanting in the first case—the man *must* limp, *whether he will or not*; a *moral* power only in the second—that power which resides in a rectified will, and which consequently is weakened by every act of sin a man commits, till, in the last stages of depraved habit, it may be conceived to be wholly lost. But is not this state of moral inability a man's crime, and not his apology? And is not such diminution of power precisely as the increasing strength of vicious inclination? The want of power, therefore, in the moral sense of that term, what is it else, in plain English, but the want of will? demonstrated to my apprehension by this, that whatever produces a conversion of the will, whether temporary or permanent, proportionably restores the power, which before was impaired or lost. Thus, the knowledge that poison is in the cup will for the occasion turn inclination into aversion, and the man will refuse to drink: while the grace of God, which "enlighteneth the eyes, and converteth the soul," can alone make this change of will—as, in innumerable instances of the most inveterate evil habits, it *has* made it—radical and lasting.

I trust I have succeeded, Sir, so far at least as to make my own meaning easy to be understood. Farther than this explanation, I mean not to advance into a controversy, which has often been agitated to little useful purpose. To go a shorter way to work, and save both G. S. W. and myself a great deal of trouble, I will beg leave to inform him, that the views I entertain on the subject to which his animadversions point, coincide with those which he may find in Dr. Jonathan Edwards's well known Treatise on the Human Will; to which, therefore, I beg leave to refer him for any further resolution he may desire of the difficulties of which he has complained.

A COUNTRY CLERGYMAN.

MODERN CHARACTERS.

CHARACTER OF AMANDA.

AMANDA is a young lady, who, without possessing any peculiar piety, has received some very pleasing dispositions from nature, and has also derived great advantages from education.

When a child, she was the delight of her friends and companions, the favourite of her brothers, and the source of much happiness to her parents. She was good-natured and obliging, submissive and obedient, and singularly tender and affectionate. She was taught to rise early, to be temperate in her diet, to observe the utmost propriety in her dress, to be punctual to her appointments, and almost invariably to devote certain hours of the day to their appropriate occupations. She thus became exercised in habits both of bodily and mental self-denial and diligence. Her temper, originally fine, was rendered still more excellent by the management of a most able, though not very religious governess. The eye of this lady was constantly upon her charge. Every attitude and gesture of the young pupil was observed, and her manners were formed according to the strictest rules of female deco-

rum. The purity of her mind was at the same time consulted: for the perusal of novels, with few exceptions, and likewise of some compositions of our English poets, was interdicted.

When Amanda *came out* into the world, she was every where accompanied by her prudent and experienced mother; who assiduously instructed her in all those rules of worldly wisdom and precaution, by which the character of a young woman becomes established in fashionable society. She was enjoined to refrain from indulging herself in violent and hasty friendships; and at the same time to beware of raising up any enemies. Hence she was admonished to restrain the first impulse of her feelings either of affection or dislike; to bestow her attentions both on the old and on the young; both on her acquaintance of a lower, and on those of a higher class; to speak somewhat favourably of all; to bear patiently the tediousness and dulness of unattractive individuals; and when accosted by young men too freely and familiarly, to be proportionably guarded, and ceremoniously polite. Amanda has been taught to mix some flattery with her civilities; she has, however, practised in the school of the world a certain kind of useful discipline and self-command. Her ideas have also been enlarged by opportunities of hearing the conversation of intelligent men, the extent of whose talents and information have moderated her opinion of herself; and her increasing acquaintance with persons of the highest rank, has continually added a fresh polish to her manners.

Amanda joins to a sound understanding, a very kind and sympathizing heart: while her benevolence, therefore, makes her wish to please, her good sense enables her, in almost all cases, to effect her purpose. She enters into every feeling of her company. She has now acquired, through long practice, an almost intuitive perception of what is deemed by the more refined part of society, to be proper to be said or done on every occasion. Among her superiors and equals, she is the accomplished woman; she is attentive, without oppressing them by her civilities. She furnishes her share of agreeable remark; yet never engrosses, and rarely leads the conversation. She indulges no egotisms; betrays no disgusting vanity; is hurried into no improprieties of temper; allows herself in no violent exaggerations; and avoids, especially when she is in mixed company, censorious observations on absent characters. If she utters a sarcasm, it is against herself; if she relates an interesting anecdote, it is to the advantage of some other person.

Amanda likewise manifests great kindness when she finds herself in a circle of her inferiors. Many women of her rank in life take credit for general condescension, because they sometimes shew a compassionate attention to the lowest of their fellow-creatures. They are not aware that benevolence and humility are much more clearly evinced, by affability towards persons placed only at a small distance below them, persons with whom they are in some danger of being confounded. Amanda has gained her popularity in the quarter of which I now speak, by manners a little different from those which she adopts in the higher circles. Fearing to distress her more humble acquaintance by too stiff a silence, she often takes the lead among them, and communicates freely that superior knowledge which she possesses. Her conversation is restrained only when there is danger of too much encouraging the forward or the vain. No persons offend her taste more than those individuals of the middling class, who affect gentility, but are evidently underbred. Her benevolence, however, prevailing over her fastidiousness, she sympathizes with these as with others.

But if I wished to exhibit Amanda in the most favourable point of view in which she can be placed, I would draw her picture when she is visiting the poor who surround her father's splendid mansion in the country. She occasionally enters the humble abodes of the cottagers, inquires into the health of each member of the family, and examines into their means of comfortable subsistence. She imparts to the unlettered tribe the information with which she has, for their sake enriched herself. She labours assiduously to remove their

prejudices. She instructs them how to improve their chimnies, to economise their fuel, to render their food more cheap, wholesome, and nutritious, how to mitigate the diseases, and perhaps, preserve the lives of their children. Is there a bickering among the females in the village? She enters with calmness and precision into the causes of the dissention; and allays the heat through the influence of her authority. By her known determination not to favour the unworthy, she promotes much honest industry; and she saves not a few in the extremity of their want; for she reports to her fond and admiring father the cases which she has seen, and extracts from his purse many a piece of silver or of gold, which, if Amanda had not interposed, would have been applied to very different uses.

I have observed, that Amanda, nevertheless, is not particularly distinguished for piety. I did not mean to affirm, that she had no religion. There is so natural an alliance between piety and benevolence, (the benevolence I mean which is active and self-denying) that where I see a pre-eminent degree of the one, I feel almost irresistibly impelled to assume the existence of some portion of the other. Amanda is a professor of Christianity. She occasionally receives the sacrament, and prepares herself for it with great solemnity. She behaves, I am sure, with great propriety when she is at Church. She kneels very devoutly during the prayers, and evidently listens to the sermon. I take for granted, that she is accustomed to say her daily prayers; and I have heard, from good authority, that she reads her Bible. She dwells, indeed, on what she calls the plainer parts. She prefers the Gospels to the Epistles; the Sermon on the Mount to any other portion of the Gospels; and the text "Judge not that ye be not judged," to every other passage of the sermon. She denies, however, no one doctrine of Christianity. She is neither sceptic, heretic, nor schismatic. She is as religious as any one needs to be in the opinion of the majority of her friends, as well as in that of more than half the world. She is rather too religious, according to the views of that part of her acquaintance, who are very giddy and somewhat profane. Still, however, according to my idea, religion is the very article in which Amanda will be found to fail.

But how shall I prove my point? My first step shall be to subjoin some few additional observations respecting Amanda; and I will afterwards endeavour to mark her deficiencies by the means of two other characters of my acquaintance. I begin with the defects of Amanda's faith.

It is true, that she denies not, as was before observed, any one doctrine of Christianity; but to none of them does she give sufficient prominence and weight. She submits to them with all due reverence, accounting it to be contumacy and rebellion against the authority of the Church to question their truth. But she examines little into their practical consequences; she perceives them indistinctly, believes them faintly, and interprets them loosely. The truth is, that she has as yet made but small progress towards emerging out of that state of natural ignorance and error respecting these subjects, in which we all remain, until a discovery of the evil of sin, and a sense of our own exposure to the just condemnation of God, on account of our transgressions, make us fly for refuge to the grace of the Gospel: hence, though deeming herself a perfect Churchwoman in her faith, she is apt to side, in some respects, with the very apostles of heterodoxy; and when accused of a departure from the true tenets of the Church, I have known her to justify herself exactly as they do, by observing, that *to perform well our relative duties* (a phrase which too often means little more than to be respectful to our relations and attentive to the courtesies of life) is the great point, and that practice is all in all.

Amanda, I am confident, cannot but confess, that although she is warm in her natural feelings, she is, at present, very cold in her religion. Even before her most private friends, she says little on the subject. She has a maxim by which she justifies her silence. She holds it to be a degradation of Christianity to turn it into a topic of familiar discourse. Religion, she tells you, is a secret thing. By means of this senti-

ment she conceals from herself and others her want both of that sound religious knowledge which will stand discussion, and of a more operative and lively faith. She forgets that "out of the abundance of the heart the mouth" will not fail to "speak." In short, she rather excites in me the idea of "the languid professor of an hereditary faith," than of the partaker of the animated joys, the glorious hopes, and the blessed consolations of the Gospel.

But let us next consider more particularly her practice; for as yet we have viewed it chiefly on the favourable side. The great source of Amanda's deficiency in this respect (for great will her deficiency be found to be), is the same which has been already mentioned as the cause of the errors in her faith, namely, *the want of a just sense of the true nature and evil of sin.* In estimating guilt, she considers not so much the transgression against God as the offence against society, or the injury done to some individual. Observe her language: "virtuous and vicious, mischievous and beneficial, criminal and innocent, honourable and dishonourable, correct and incorrect, creditable and discreditable, proper and improper," are her terms. The word sinful is scarcely to be found in her vocabulary; nor are the terms "godly, sanctified, holy, children of God, regenerate," to be discovered in her divinity. All these are deemed by her to be theological expressions, derived indeed from the New Testament, and transferred from thence into our ancient and venerable liturgy, and even adopted into the language of our ancestors. But then she well remembers how much religion was discredited in a former century, by some who remarkably abounded in a phraseology of this sort. Amanda keeps extremely clear of their fault. Her error is on the side of the contrary extreme. I grant that it may be proper to make a guarded use even of those scriptural expressions, which have been heretofore much perverted, or may now be imperfectly understood; and that the pious mind will affix a Christian sense to more modern theological phrases. I apprehend, however, that Amanda is in great danger of annexing to the terms which she employs, those low ideas which they are so well calculated to convey; for both the company which she keeps, and even the books of morality which she peruses, contribute to give to her mind that irreligious bias of which I complain. Amanda is a great enemy to the new French philosophy: and she lives chiefly among persons of professedly anti-jacobin principles. But she is not aware, how naturally she is carried by the general spirit of the times towards the very system which she condemns. Her ethics are not sufficiently founded on religion. She draws her motives from earth rather than from heaven. She is too much used to consider human actions as bad in proportion either as they violate conscience, however unenlightened, or as they wound our natural and instinctive sensibility, or as they offend against man's short-sighted notions of expediency, or as they depart from certain trifling rules of propriety and decorum, or contradict the maxims of honour established by the world. They are far too little contemplated as violations of the revealed law of God, or as means of drawing down his indignation. It is on this account that I term her a moral rather than a religious character.

One consequence of this fundamental error in Amanda is her want of a sufficient perception of the evil of profaneness. I do not say, that she herself is accustomed to make a light use of the awful name of God; but I affirm, that she day by day hears it profaned by others without apparent emotion, and without seeming to feel any consequent diminution of the pleasure derived from their society. It will, perhaps, be said in her excuse, that she is scarcely sensible of these violations of the third commandment. I grant it; and her insensibility it is which establishes my argument.

Her Sunday is by no means very strictly kept; and even the more gross violations of it by others are not the objects of her very serious regret, much less of her censure. I may possibly be suspected of requiring her to observe the day in a more strict and pharisaical manner, than the liberal spirit of Christianity demands. I reply, that her Sunday, with even its few strictnesses, is

now a burden to her; and that this consequence results from her viewing Christianity too much in the light in which the Jews contemplated their religion, namely, as a law of works and ceremonial observances, and from her esteeming it too little as a dispensation of pardon to the guilty, and of mercy, consolation, hope, and joy. Her religion, having on this account, never much interested her feelings, is not sufficiently the subject of her conversation, of her reading, and of her meditation. As soon as Amanda shall begin to derive pleasure from the Gospel, she will naturally incline to the more strict, or as I would rather call it, the more religious observation of the sabbath.

But the great practical evil which results from her estimating right and wrong so much by the rules and maxims of men, and so little by the spiritual and perfect law of God, is this: she is tempted habitually to regard actions rather than motives; the propriety of the words which she utters, rather than the purity of the inward thought which dictated them; the outward manners more than the sanctification of the heart. "The law of the Lord is perfect, converting the soul," but the law of man is imperfect, principally regarding the mere actions of the life, and concerning itself with only a small portion even of these.

Amanda! Have you ever carefully considered this perfection of the law of God? Do you habitually scrutinize all those various motives, affections, and imaginations of your mind, which it is the express object of the divine law to regulate? Have you ever surveyed the vast extent of your duties, and contemplated the guilt of each sin, even of omission? I suspect that a large number of your actions are conceived by you to belong to a class, which you term indifferent. I am afraid you fancy, for example, that conscience needs to take no cognizance of the manner in which you employ a great portion of your time, of your conversation, substance, and influence. The duties of life, as you term them, being fulfilled, and of these you have a very narrow idea, I fear that the remainder of your talents is deemed to be at the disposal of your own humour; conscience merely demanding that they shall be turned to no use directly mischievous: and because some part of this large remnant is employed according to the dictates of your natural benevolence, I fear, that instead of saying, "when we have done all we are but unprofitable servants," you are ready to take credit for certain works of supererogation.

But be assured, that there can be no action which is strictly indifferent, no hour that is without its duty; that even no deed can be strictly right in the place of which a better might have been substituted; that our very amusements need to be subjected to the law of God, and all our affections to be measured out according to the dictates of the same law, God himself being the supreme object of our desire. Such sentiments as these would suggest to you, on the one hand, a high standard of practice, and would produce on the other a very deep humility.

I must name another important evil, which results from the system of Amanda. I have often observed in her a disposition to value too highly in others, that kind of correctness in which she herself excels, and I suspect that, in spite of all her benevolence, she exercises too little charity towards those who may have heretofore grievously offended. Would you convince Amanda that you are a good Christian? You must prove that you have been free from great sins even from your youth. In your professions of repentance she will have little faith. Habits, as she thinks, are invincible. Certain great crimes indicate a state that is incurable. When reputation is lost she fears that all is lost.

Amanda, have you ever reflected how small has been your own temptation to those sins, into which some others have fallen? What if the case should change, and the providence of God should expose you to some trial? May not the present innocence of your life, as you are too much disposed to term it, result rather from your circumstances than from any strength of good principles which you possess? "Be not high minded, but fear. Let him that thinketh he standeth, take heed lest he fall."

Amanda therefore, in some degree, resembles those Pharisees, who are described in Scripture as possessing a superficial righteousness, in which they trusted, and as having too little respect for the repenting publican and sinner. But let me not be misunderstood; I should be most unjust, if I were to liken her in all respects to the ancient Pharisee. The comparison would fail in a number of most important particulars. She does not "devour widows' houses, and for a pretence make long prayers." She does not "choose the chief place in the synagogues, and love to be called Rabbi." She does not "persecute the prophets from city to city, and scourge them, and put them to death." Unquestionably she is not, as the Pharisee was, an example of the highest degree of sanctimonious pride, and prejudice, and hypocrisy, and the arch enemy of Jesus Christ. I should esteem it a sin to brand her, in any unqualified manner, with a name which she so little merits; nevertheless I must insist that she would have gained a great step in Christianity, if her character were farther removed from that of him, who said, "God, I thank thee, that I am not as other men are:" and if she more resembled the man, who smote upon his breast, exclaiming, "God, be merciful to me, a sinner."

But a few remarks must be added on one part of Amanda's conduct, which was before very favourably noticed. I praised this benevolent creature when in the country. There, indeed, she chiefly shines. But what is she when in London? Even here it has been acknowledged that she is polite, agreeable, and actuated by a desire to please. But then, Amanda has the honour of visiting, when she is in town, about eight hundred persons: and her habitual endeavour seems to be to please and satisfy them all. The general character of this immense host of people is far inferior to that of Amanda, in point both of benevolence and of religion. Among them are some atheists and deists; a great multitude who practically disbelieve; not a few very light and dissipated women; and a large proportion of notoriously licentious men. Amanda is popular in every part of the circle which I have described. Whence then is that good fame which she has acquired in so many vicious quarters? Does it not result from a too great toleration of certain things which she sees and hears? Can she then possess a sufficiently tender conscience? Would she be thus agreeable, if either by her conduct, by her words, or even by her looks, she gave to every species of sin and irreligion the due discouragement and reprehension? Amanda professes to believe in Jesus Christ, and I feel very unwilling to suggest doubts respecting the sincerity of her faith; but was he popular with all the world? Did he not often testify of it that its works were evil? and was it not by the severity of his reproofs, that he provoked the anger of his persecutors?

But it may be said, that Amanda is a woman; that she is also a young person, and that it would be presumptuous in her to pretend to imitate the Saviour of mankind. I grant that to do in all respects as he did, would be to mistake the line of our own duty; but are the followers of Christ to maintain no warfare with the world? What is baptism but a profession of this very warfare? And what is Christianity but the fulfilment of the baptismal engagement?

"But Amanda," it will also be replied, "is so extremely affectionate and kind! she is benevolence itself: and it is the mere excess of her charity which causes her, perhaps, to lean a little too much to the accommodating side." The excess of her charity! Was he then, whose religion she professes to follow, less exuberant in his kindness, or less tender in his nature than Amanda? His conflict with sin was one effect of his benevolence. He would have been less benevolent, if he had been less strenuous in opposing the corruptions of the world.

Here, therefore, I am reminded of the observation which has been already more than once introduced. *Amanda sees but imperfectly the evil of sin.* Hence proceed her erroneous ideas of Christian doctrine: hence her low standard of practice: hence her inadequate conceptions of the iniquity prevailing in the world. The sins which she faintly discerns, she feebly opposes.

When she beholds pain, sorrow, sickness, her instinctive benevolence makes her endeavour to remove them: but moral evil does not equally engage her attention. She imitates her Saviour in endeavouring to mitigate the common troubles of life; but she is not earnest, like him, to promote the spirit of true and universal holiness in the world. She discourses agreeably with her company: when she opens her lips she conveys pleasure to all around: but hers is a narrow, and in many cases a mistaken benevolence. She endeavours to make men happier, but not by rendering them better. She delights you for the moment, but she discovers little aim to communicate that permanent enjoyment which results from the knowledge and love of real Christianity.

Amanda, I appeal now to your benevolence. Whence come those pains and griefs, which, when in the country at least, you are so much occupied in assuaging? Come they not chiefly from the sinful passions of men? The grand source of human miseries is the moral evil of the world. The man or the woman who subdues one sin, prevents a thousand of the common troubles of life from ever having an existence.

To sum up the character of Amanda. She affords an example of the highest excellency, which is to be attained when morality is substituted for religion, when the gifts of nature occupy the place of Christian graces, and when the discipline of the world is preferred to that of the school of Christ. Amanda, indeed, it has been admitted, may be under some influence from religion; but it can only be a partial and a very languid influence. She seems to have imbibed merely just as much Christianity as is consistent with general conformity to the manners of the age.

"But the age itself," it may be said, "is Christian." Let it be granted that it is not heathen; but does it reach, does it even approach the standard required by the Gospel? Are the eight hundred persons, whom Amanda visits, of the same stamp with those who, in our Saviour's time, were designated by the title of "his people;" "the sheep of his fold who heard his voice?" Are these the "members of his body;" "branches of the living vine, which by abiding in him, bring forth much fruit:" the men who "follow him in the regeneration;" "who love not the world, nor the things of the world:" "who crucify the flesh, with its affections and lusts:" "who watch and pray that they enter not into temptation:" "who work out their salvation with fear and trembling:" and "who pray always, that they may be counted worthy to escape all those things which are coming on the earth, and to stand before the Son of Man?" Is Amanda herself of this description?

She is, indeed, one of the very best of her own worldly circle; and she unquestionably does great honour to their cause. The votaries of fashion point to her, and say, "See how excellent a thing is our religion; a religion not disgraced by bigotry, not rendered extravagant by fanaticism, and in no respect pushed too far; a religion that is quiet and unobtrusive, cheerful and happy, candid and liberal; honouring God by a cheerful acceptance of his gifts; offending none by an implied censure of their proceedings, but judging charitably of all; accommodating itself to the times in which we live, and allowing a full participation in all the common pursuits and pleasures of the world." "Amanda," they add, "does great good by her example. She goes every where, and all who see her are in love with virtue." The truth rather is, that she contributes to sanction a system which is far more defective even than her own, and that she is approved by many of her acquaintance, not merely nor chiefly for her virtues themselves, but rather on account of her lending the credit of those virtues to the support of the worldly cause. They love her most for that which is her great fault, namely, for never daring to rebuke or to withstand them; for living so much in their circle; for carrying the spirit of compliance so very far; in short, for hiding the little religion which she possesses; confining it to the hours of worship and of preparation for the Sacrament.

But let not Amanda conceive, that I am advising her to become morose or dogmatical, to assume the office of cen-

sor of the age, to retire altogether out of society, or to live in it only for the purpose of opposing its customs, correcting its errors, and reproving its vices. I am inviting her not to lay aside any amiable qualities now possessed by her, but to add to these something superior to them all, and to establish them all on a solid basis. I am requesting her, not to become ill-bred or fanatical, conceited or censorious; not to lay aside the charities of life; but to be that true Christian, of which she will behold the portrait in the New Testament, and may discover examples in the present world.

God has endowed her with some rare qualities of nature. His Providence has, in certain respects, favoured her in education, and his grace has preserved her from open and presumptuous sin. Let her then devote her ten talents heartily to his service. Let her yield herself up to that Gospel, which she is so well calculated to adorn. The returning prodigal is in general far less able to render service to the Christian cause, than one who has ever possessed, like Amanda, an unspotted character in the world. She indeed has to lay the foundation of her faith in a deep repentance, but her sins are those of the heart more than of the life, and those which most escape the censure of mankind. Her Christian influence over others may on this account be the greater; her piety will be viewed with less suspicion than that of one who has a bad character to retrieve.

Some there are, who, though converted into true Christians, continue long both to feel and to exhibit the effects of evil habits, indulged during the former period of life. Amanda, having formed better habits, may more easily become exemplary in her conduct; she is, therefore, fitted for more arduous service.

But there is another mode in which she may be addressed. I have hitherto considered her as possibly a real, though, without doubt, a very imperfect Christian. She is, however, one of those who, while they ought to be judged charitably by others, would do well to be suspicious of themselves.

When the young man in the Gospel came to Christ, and said, "all the commandments have I kept from my youth, what lack I yet;" "Jesus beholding him, *loved him.*" He perhaps was an Amanda, exemplary in his own way, and much to be beloved, both for the natural amiableness of his disposition, and for his apparent desire of drawing near to Christ. How different was the manner in which our Saviour received this youth, from that in which he addressed himself to the hardened Scribes and Pharisees. "Jesus beholding him, loved him." And yet the young man was not able to stand the test by which our Saviour proceeded to prove whether he was a true disciple: "Sell all thou hast, and give to the poor, and come and follow me:" "And he went away sorrowful: for he had large possessions." Then said our Saviour, "How hardly shall they that are rich enter into the kingdom of heaven."

This story is recorded, for a warning not only to the rich, but also to all those, of whatever class, who are unfaithful to him whom they profess to call their master. "Sell all thou hast." Part with every thing—wealth, interest, pleasure, reputation, and the good opinion of connections—"cut off the right hand, and pluck out the right eye"—surrender, when thou art called to the trial, whatsoever is most dear to thee, "and come and follow me." Follow me through evil report, and good report. Follow not the world, for my disciples are not of the world, even as I am not of the world, and the world will love its own." "Confess me," openly, "before men, for then will I also confess thee before my Father which is in heaven."

Amanda, it is to be feared, is of the world, a follower of its customs, an encourager of its maxims, a votary of its enjoyments; her thoughts, as I suspect, dwell not on God, and holiness, but secretly pursue, as their great object, imaginary scenes of worldly happiness; and there is reason to apprehend lest the time should come when, being less favoured by outward circumstances, she may disappoint the expectations which by many persons are now formed concerning her, and when even her present religious strict-

nesses will much abate. She is, nevertheless, so amiable, that I could almost deem myself censorious in complaining of her; and so correct and exemplary, that it appears difficult to bring home to her conduct a manifest and specific fault. Her exterior, however, is her better part. Let her beware, lest by the very correctness of her external behaviour, she should deceive herself as well as others. Let her remember, that while "man looketh on the outward appearance, the Lord trieth the heart."

(To be continued.)

The Character of THEODOSIA *in our next.*

To the Editor of the Christian Observer.

I OBSERVE, in your last number, p. 787, a letter from a Country Squire, who desires to have his perplexity removed respecting the character of the new Rector of his parish. Now I write to say, that judging from the account given by the Country Squire, I am by no means satisfied with the clergyman in question. I, Sir, am so experienced an observer in these matters, that I can detect the unsoundness of a minister by means of circumstances apparently trivial; by the omission or substitution, for example, of some single word, either in his conversation, writing, or preaching; and he who is unsound, you know, Sir, is the only and the true schismatic, and, in short, is "in the gall of bitterness, and in the bond of iniquity."

I now proceed to lay before you my grounds for thinking that the Rector, described by the Country Squire, (a kind of clergyman, by the way, whom I suspect the Christian Observer very much admires) is far from coming up to *my* idea of a true Gospel minister.

I begin by observing, that a great stress seems intended to be laid on the good life which this clergyman is leading. Now, Sir, the introduction of this topic of a good life, as I always conceive, serves only to puzzle the question—Does he, or does he not, preach the Gospel? that is the point. I judge that he does not from the following evidence.

The first thing I shall mention may appear to you, and to many of your readers, to be no more than a captious objection; but connected with other particulars in the account of this preacher, I cannot help regarding it as a suspicious circumstance. He is represented as preaching about grace, but then it is not said to be *free* grace. A minister who is really anxious to guard his doctrine from legal abuse, will not fail always to use those terms which are the most unexceptionable. On this omission, however, I do not insist, as the Squire does not appear sufficiently conversant in such subjects, to be aware of those nicer distinctions which give to a sermon its real character.

In the next place, the manner in which good works are represented to have been enforced in the discourses of the Rector, inspires me with apprehension. I have already hinted, that I do not like the stress which seems intended to be laid on the excellent practice of this clergyman; and I now tell you plainly, that whenever I hear of good works done by any one, I am filled with alarm for him, because it is greatly to be feared lest he who performs them so diligently should put his trust in them. I am struck with a similar panic, when I hear them recommended from the pulpit; and if the preacher of good works is moreover himself a doer of them, as seems here to be the case, I am of course seized with additional dread; for the danger of confiding in them is then doubled.

But do not, Sir, on this account suppose, that I am an enemy either to the mention or the practice of good works; far from it. But I will tell you in what manner this delicate subject ought to be handled. Works should be just so far mentioned, in a sermon, as to take away the objection brought against us, that we are enemies to them; I mean, they should be noticed briefly, generally, incidentally, and also somewhat faintly. The Gospel preacher should treat them as some of the opposite party treat faith: he should not fail just to notice them as he passes, in order that no one may be able to say they have no place in his system. They are, doubtless, of use, inasmuch as they "adorn the doctrine." But the clergy-

man in question is plainly very zealous on the side of works; for something is said of a "trimming lecture" on this subject. I strongly suspect, therefore, that he is a legal preacher.

I further suspect this Rector to be unfaithful, on the ground of its not appearing that he is particularly persecuted. He should preach in such a way as to raise a great stir, and much opposition in his parish; and to have, at least, the more orderly and decent people against him. A real preacher of the *truth* should not be so discreet and measured in his terms as this clergyman seems to have been, for even the Squire expresses no disgust; but should use bold and strong language. Why, Sir, the Rector you seem to praise, does not even preach extempore. That he has no preaching gifts is, therefore, evident. We are, at the same time, told, that he most carefully, and laboriously, studies his sermons; a plain proof that he trusts to human learning. He seems also to confine his ministry to his own parish; a sign that he wants zeal: and he is acquainted with I know not how many merely "grave clergymen," as they are called, who live in his own neighbourhood.

In short, Mr. Editor, I am afraid that both you and all your correspondents are little better than "blind leaders of the blind;" and though you may talk of a few drunkards being made sober, yet what is this but a mere moral change, for any thing that appears to the contrary,—the form of religion without the power.

In short, Sir, I, and all who see things clearly, can perceive that you and your whole party are men of mere morality; for were you as enlightened in the great truths of the Gospel as I am, you would long ago have shared in the reproach, which the blind and ignorant bestow on me, in giving me the appellation of

FANATICUS.

To the Editor of the Christian Observer.

I AM an English gentleman of the old school, and much attached to the British Constitution both in Church and State. I freely acknowledge to you, Mr. Editor, that I have not much examined into the evidences in favour of the Christian Religion; nor can I profess to have looked narrowly into the 39 articles. Still less do I pretend to be acquainted with the tenets of our various sectaries. A fashion has crept into the world of late years, of arguing and debating about these religious matters. In my younger days, no man, except downright free-thinkers, had ever any doubts about them. I hope, however, that, without boasting, I may affirm, that I am a staunch and good member of the Church of England. Surely, Sir, no reasonable man can dispute my title to that appellation. My father, and his father before him, were always steady supporters of the Church; and my good mother bred me up to believe implicitly in all her doctrines. We were all of us enemies to Presbyterians, believing them to be a sly, intriguing set, and not over well affected to our excellent constitution. For my part, I would never suffer a meeting-house to be opened in my parish, and tried to put them down throughout all my neighbourhood. I may add, Mr. Editor, though I do not set up for a saint, yet in the country, where alone my example is of any consequence, I go to Church pretty regularly in the morning, and take care that my family should attend also. Indeed, Sir, as a good subject, I feel myself bound to support our ecclesiastical establishment. I would never change a particle either of its doctrine, discipline, or worship, deeming all religious innovations to be inconceivably dangerous.

Sir, though I do not pretend to be a philosopher, yet I have looked occasionally into books, and I have found a very ingenious, and, in my opinion, just remark, in Dr. Adam Smith's works, that an established Church (provided it is in safe hands) is the best of all possible contrivances for obviating the evils of fanaticism.

I come now to the more immediate occasion of my writing to you. Being much alive even to the remotest dangers which may threaten our excellent constitution, and hearing of a new periodical publication called the Christian Observer, which, with all its fair pretences, has something suspicious about it in my mind, I have thought it right to read it as it came out, in order to

watch its progress. In the last number (p. 787) I observe a letter written by a Country Squire on the subject of the character of his Rector, which has given me much uneasiness. This Rector whom, I suspect, that it is intended to hold up as an object of imitation, appears to me to be evidently an enthusiast, and to be, perhaps, one of the most dangerous persons of this class, inasmuch as his fanaticism recommends itself the more easily by being only moderate in its degree, and by being also mixed with a certain appearance of benevolence. I here particularly allude to that mention of "faith, grace, atonement, &c." by which it is attempted to distinguish this Rector from his correct, and, in my opinion, much more respectable and exemplary predecessor. What can the common people have to do with subjects of this sort? Surely, Sir, morals are all in all.

But here I must also observe, that neither do I quite approve of that *extreme* zeal, even for morals, which seems to characterize this gentleman; I suspect that it is carried much too far. It is affirmed that he has been the means of curing the intoxication of several in his parish. Now I do not say that I altogether object to this effect of his labours, and I beg, therefore, that I may not be understood to be any friend to licentiousness. Drunkenness is, no doubt, the source of much evil both to the individual and to the public, I mean when it is not only indulged on a Christmas holiday, or at a harvest home, but is habitually practised. In that case it undoubtedly lessens the productive labour of a country. A mere sot, moreover, is certainly a despicable character. I do not, however, give easy credit to those heavy charges of this kind, which are sometimes brought by country justices and parsons against the honest labourers of the kingdom, and I shall certainly require something like legal proof before I will believe that the men, stiled drunkards by your correspondent, were *very constantly* in liquor. "Audi alteram partem" is my rule of proceeding.

I should therefore wish to obtain some candid information on the point in question, from such companions of these supposed drunkards, as may not be bigotted to the party of the Rector. Moreover, I freely own that I would rather wish a poor man occasionally to take a cheerful glass, than to contract the least portion of a puritanical spirit.

I feel another objection to the change said to be produced on these immoral people. It seems to lend some countenance to that strange tenet of methodism, the doctrine of conversion, which surely savours strongly of the fanatical doctrines of the sectaries of King Charles's days.

But it is said, that this clergyman has filled his Church. I also suspect him on this account. I fear that he has been drawing to himself the people of other parishes; and this is a pretty plain proof, at least I cannot help suspecting, that he has used improper arts for this purpose. Ministers of the Church, Sir, should perform its offices with punctuality, and having done this they should take their pleasure like other men. They should, above all things, beware of making too much bustle about religion. They should be calm and dispassionate. The very object of appointing them, is to prevent the religious passions from getting too much hold of the minds of the common people, as they are apt to do, when the lower orders are left to become the prey of artful hypocrites, who assume the garb of more than ordinary sanctity. Perhaps, therefore, I should not go too far, if I were to affirm, that a crowded congregation affords of itself some presumption of fanaticism. It implies at least, that a man shews more zeal than his neighbours, and it tends therefore to bring those neighbours into disrepute. All peculiar exertion in any one individual clergyman should in my opinion, be carefully repressed. It is a violation of the general principles of the order, and it ought to be condemned by common consent.

But it is also pleaded, that this Rector has driven the Methodists, who had much increased under his predecessor, out of his parish. I beg to offer a very serious observation in answer to this point. Let us suppose the present

zealous incumbent to die, and his flock, which I shall here willingly allow to be all extremely moral, strict, and religious, like himself, to come under the charge of a new pastor; are we sure that he will be a man to whom a flock of this sort will be attached? Suppose him, for example, to resemble the predecessor of the present Rector; what will be the consequence? The standard of a clergyman's duty will have been so extravagantly raised by the present gentleman, as probably to prove extremely inconvenient to his follower in the same cure. And may not, therefore, the Methodists and Dissenters, in some twenty, thirty, or forty years hence, return to the ground which they have left and carry away no small part of the congregation? I, therefore, foresee great danger to the Church from every species of extraordinary zeal or activity in its ministers; and I request you, Mr. Editor, to be upon your guard against encouraging such things in our spiritual instructers. Indeed I must plainly forewarn you, that I, and all sound members of the Church of England, shall deem you and your friends to be no better than Schismatics and dissenters in disguise, if you do not recommend to all the clergy, whom you can influence, that decent sobriety and moderation in all religious concerns—that golden mean, as it may be truly termed, which best becomes the character of a respectable clergyman.

I am, sir, Your very obedient servant,

ANTI-FANATICUS.

After some deliberation we have resolved to admit the two preceding letters, which will serve, as we conceive, to point out in what manner a faithful and upright minister of the Gospel may incur the censure of two opposite descriptions of people; the conceited Fanatic on the one hand, and the jealous and ignorant Anti-Fanatic on the other. It may, however, be proper for us to observe, that as we hope and believe there are few, if any, members of the Church of England, who enter into the extravagant notions of Fanaticus; so, on the other hand, we trust that in few persons is there more than a certain tincture of that indifference to all but the merely political ends of an establishment which appears in Anti-Fanaticus.

The fear which the latter gentleman expresses at the end of his letter, if the Rector in question were really enthusiastic or extravagant, we admit to be reasonable; and we have ground to think, that a judicious correspondent will shortly favour us with a temperate discussion of that subject, as well as of the best means of preventing a defection from the Church, in consequence of the death or removal of a particularly zealous and pious minister.

REVIEW OF NEW PUBLICATIONS.

LXVI. *Simeon's Helps to Composition; or Skeletons of Sermons.*

(Continued from Vol. I. p. 800.)

We now proceed to the examination of the body of this important work, the preface to which we reviewed in our last number, with so much approbation and pleasure.

To any who are able justly to appreciate the infinite moment of eternal things, and the inestimable value of the divine favour, no laboured argument is necessary to convince them, that of all the offices with which man is entrusted, the ministerial is incomparably the most important. Every undertaking, therefore, which is calculated to give a more powerful or more extended effect to this office, derives from its object a degree of importance proportioned to the probability of its success. In what degree the production now before us is adapted to the end which it proposes, we will, if possible, put our readers in a condition to judge for themselves, after having, as it is our purpose to do, minutely examined its contents.

But before we enter upon the execution of this design, we think it will neither be foreign to the subject, nor unacceptable to our readers, to give a brief history of *Preaching*, as that part of the ecclesiastical office was performed in primitive times. By this important instrument of human conversion and salvation, our blessed Lord himself laid the foundation of his kingdom: by the same instrument his Apostles rais-

ed the superstructure: and by no other means than that of declaring to sinners the whole counsel of God, his counsel both of judgment and of mercy, have their successors ever succeeded in turning men from darkness to light, and translating them from the kingdom of Satan to that of God.

In the first ages of our religion, preaching was the proper and the principal office of bishops; and in the discharge of this duty, some were so indefatigable, that, in certain places, and on certain occasions, they delivered sermons every day. The conduct of Chrysostom, of Origen, and of Augustine, is a decisive proof of this fact. The regular service in some places was performed no more than once every Sunday; but in many cities particularly, there were constantly two services; and there is extant among the homilies of Chrysostom one with the peculiar title—"*An Exhortation to those who are ashamed to come to Sermon after dinner.*" Exhortations to this purpose are by no means unnecessary in the present day.

The methods of preaching adopted by the primitive Clergy were various: Chrysostom, the prince of sacred oratory, is particularly celebrated as being, in his style, neither negligent nor affected, but constantly grave and simple, pathetic and impressive. Their discourses were sometimes composed, sometimes extemporaneous. Origen, who is represented as having first regularly introduced the latter method, is likewise said not to have commenced it until he was sixty years of age; when, by long exercise in such studies, he had acquired a facility of expressing himself with promptitude and propriety. Chrysostom, Gregory Nazianzen, Basil, and Augustine, were all of them, upon occasion extempore preachers. These holy men expected peculiar assistance from the Divine Spirit, in the discharge of so important a duty as that of teaching the ways of God to men: their sermons were, therefore, usually introduced by a prayer, imploring that blessing. They preached sometimes with one, sometimes with more texts; sometimes without any. But whatever was the form or method of their discourses, the subject was always something important; something nearly affecting either the glory of God, or the happiness of man. Their first object was to make themselves understood: they inculcated and practised in their pulpit addresses a *diligens negligentia*—a careful accommodation of their language to the capacities of their hearers. Hence the frequent Africanisms to be found in the writings of Augustine; and Athanasius is commended for the same conduct. They bestowed, nevertheless, a proper attention upon the accuracy, and even elegance of their compositions: but in no instance did they suffer that object to interfere with the more important one, of rousing the consciences of their auditors, and exciting them to the pursuit of holiness and heavenly things. Their sermons were generally short; ended with a doxology; and, contrary to present custom, were delivered, the preacher sitting, and the congregation standing. The approbation of the audience was sometimes expressed by acclamations;* a practice, indecorous in itself, and, in no degree sanctioned by that class of the clergy to whom the present account principally appertains; and who declared themselves far more gratified by the tears and groans, the conversion, and holy life of their hearers, than by any other expressions of approbation, however flattering, and however violent. It deserves to be remarked that, in the times here described, two classes of unworthy hearers are particularly noted—the notoriously profane, and those who despising every other part of divine worship, placed all their religion in hearing sermons. *Auricular* Chris-

* This custom originated in the theatre; it thence found its way into the forum; in the declining ages of the Roman Empire, it was used in the senate; and at length disgraced even the religious assemblies of Christians. Vide, among the Augustan writers, *Vulc. Gallican.* Avid. Cassius. § 12, with Casaubon's Note. (2.) Curious specimens of these acclamations are found in *Treb. Pollion* Claud. § 4, and *Vopisc.* Tacitus, § 5. The last passage referred to runs thus: post hæc acclamationes senatus hæ fuerunt. *Et Trojanus ad imperium senex venit* (dixerunt decies.) *Et Adrianum ad imperium senex venit* (dixerunt decies,) &c. &c. (dixerunt tricies.) *Animum tuum non corpus etigimus.* (dixerunt vicies.) *Tacite Auguste, dii te servent.*

tianity, therefore, (See Christ. Observ. vol. 1. p. 710.) may be traced to an early origin.*

As the work of Mr. Simeon is calculated to assist both the writer of sermons, and the extempore preacher, we should not perhaps be accused of an improper digression, were we to discuss, in a few words, the relative merit of pre-composed and extemporaneous discourses: but having already occupied considerable room by the preceding historical sketch, we shall content ourselves with professing, that we ascribe to neither method a universal and exclusive pre-eminence, but think that circumstances, relating both to the preacher and to his audience, must determine to which, in any particular case, the preference is due.

The Skeletons or Outlines of Sermons, which Mr. Simeon, in the present work, has offered to the public, embrace, we believe, every subject of Christian divinity which is proper to the pulpit. The general divisions under which the author has classed his performance are, the *Types*, and *Prophecies*, by which the union of Christianity with the preceding divine dispensation is established; the *Miracles*, by which the same religion is attested and confirmed; the *Parables*, by which its nature and doctrines are illustrated; the *Warnings* and *Exhortations*, by which its duties are enforced; the *Promises*, by which its blessings are ensured to us; and the *Examples*, which exhibit its power and influence upon the human character.

But comprehensive as is the plan of the work, which we now undertake to examine, the reader is not to expect either any extended critical researches, or any elaborate investigation of the principles upon which the doctrines and precepts therein contained are founded. The connection between the different subjects is general; and each outline of a discourse exhibits a detached whole. This circumstance, which the plan of the work required, is incompatible with that protracted, and uninterrupted chain of argumentation, by which alone the principles of complex and controverted subjects can be established. Some such observation we considered necessary, to obviate an objection, for which the above-mentioned deficiency might appear to afford room. We are of opinion, however, that it would have been a departure, of no considerable magnitude and of no injurious effects, from the proposed plan, to have discussed in the introductory discourse to each general head, the leading and most decisive arguments, by which the assumed principles are supported. The Skeleton, with which the work opens, and which is introductory to the first division, entitled THE TYPES, particularly suggested this reflection.

As *helps to composition*, the present performance must be considered as more especially designed for the assistance of the younger clergy; and to them we think it peculiarly necessary, that upon a subject which presents so many temptations to a vivid fancy and an unconfirmed judgment, the rules should be clearly proved, and accurately defined, by which persons, institutions, and events, properly typical, may be distinguished from accidental coincidences and fanciful analogies. We entirely concur with Mr. Simeon, in his observation in the Skeleton alluded to, that

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pected author, who, in illustrating the character of our Lord, as described in the text, observes—

"Under the law, there were lambs offered every morning and evening in sacrifice to God; and it is to these, and not to the Pascal Lamb, that St. John refers.

We think he refers to both. The passover was a festival and sacrifice of a very solemn nature. The victim was a lamb, and a lamb without blemish. Peculiar virtue was ascribed to the sprinkling of its blood; and among other ceremonies attending the celebration of this ordinance, the Israelites were commanded not to break a bone thereof. The precise and the preordained time at which the Lamb of God took away the sin of the world by the sacrifice of himself, was the time of the passover. St. Paul likewise, in his Epistle to the Corinthians, having had occasion to allude to this feast, says, "for even Christ our passover is sacrificed for us." The little ceremony just mentioned of not breaking a bone of the pascal lamb, is represented by St. John as fulfilled in the crucifixion of our Lord, by the neglect of the soldiers to inflict the *crurifragium*, or breaking of the legs, a part of the punishment actually inflicted upon the companions of our blessed Saviour in his dishonourable death. We contend, therefore, and we are the more anxious upon the point, because we think a considerable force is added, by our interpretation, to the important appellation in question, that we are to look for the origin of that appellation in both the sacrifices which have been specified; both being of great importance, though with some circumstances of variation; the one being an *annual* and a very solemn sacrifice, performed by all the children of Israel assembled at Jerusalem; the other a less solemn, but a *daily* one, and, therefore, very familiar to the minds of the offerers. The victim in both was a lamb, and a lamb without spot.*

The 125th page of the volume now before us commences the second general division on THE PROPHECIES. The first discourse exhibits their importance, as peculiarly directed to Christ, and to the benefits resulting to mankind from the redemption that is in him. The second brings forward and discusses that fundamental prophecy and promise concerning the "woman's conquering seed." The next is occupied by an examination of the same prophecy and promise made to Abraham. In the application of this portion of Scripture to Christ, Mr. Simeon, and the generality of Christian commentators, are confirmed by the authority even of the lax and heathenish Rosenmüller, who admits that the words, "in thee shall all families of the earth be blessed," refer to Christ; although he supposes that Abraham was not acquainted with the proper sense of the promise.† The following Skeletons examine the other more important prophecies *generally* relating to Christ, in a chronological order: after which we come to the *particular* circumstances of his incarnation, the quality in which he should appear, his life and ministry, his death, resurrection, and ascension, his coming to judgment, and his general character, as predicted in the divine oracles. Here we feel ourselves called back to notice a series of entire sermons, occurring under one of the heads just mentioned, upon that most extraordinary and important prophecy, which begins from the 13th verse of the 52nd chapter of Isaiah, and extends to the close of the 53rd. These sermons, we can venture to promise, will be read with pleasure and improvement by all who entertain a due sense of the importance of their subject, who can justly appreciate the effect of a judicious and lucid arrangement, and who are not insensible to the influence of a vigorous and animated diction. We particularly select, as entitled to this character, the description of the *unparalleled* humiliation and sufferings of our Lord, both in *variety* and *intenseness*. See pp. 225—229.

We were rather surprised at the apparent hesitation, with which Mr. Simeon speaks of the extent of our Saviour's

* Numb. xxviii. 3.

† See Schol. Ros. in Vet. Test. Gen. xii. 3. —A commentator, to whom Doctor Geddes, in his impious Exposition of Scripture, has been more indebted than he acknowledges.

satisfaction (p. 266); since our 31st article and our sacramental service have decided the point in such strong and unequivocal language. We think the want of a necessary distinction upon this head has produced considerable confusion. The propitiation of Christ, in its value, and in its offer, is universal and illimitable; but with respect to its *ultimate* effect it is confined to a certain number. If we go farther, we may amuse ourselves by raising difficulties which we cannot solve: but of such curious speculations Scripture neither affords an example, nor encourages the practice.

We pass on to the third general division, which is inscribed, THE PARABLES. In discoursing upon the use and intent of parables, Mr. Simeon has chosen for his text Matt. xiii. 13—15; and from a collation of the different and apparently contradictory passages of scripture upon this subject, he infers, we think with justice, that

"There was, in their way of teaching, something favourable, and something judicial. The people set themselves against the truth; *therefore* our Lord withheld his plainer instructions from them: but he did so, not with a view to increase, but to remove, their blindness."

The 221st skeleton states the nature and necessity of regeneration, in a plain and forcible manner. The 244th is upon the parable of the blind leading the blind; in which the nature of the subject led the author to animadvert upon the presumption of those, who undertake to be spiritual guides, without being qualified for the office: their final doom he represents as proportioned to the transcendency of their guilt. We wish to render this portion of the work under consideration conspicuous; because, with a note at the bottom of the 429 page, it furnishes a specimen of fidelity and prudence combined, which is not always to be met with. The note is as follows:—

"The whole of the subject" (the guilt and final doom of corrupt guides) "requires to be treated with peculiar tenderness, lest we appear to be bringing only a railing accusation against our brethren, when we should be seeking rather the edification of our flock. We must not, indeed, shrink from expounding any portion of God's word; but we must always be careful to 'speak the truth *in love*.'"

It were to be wished that this hint was attended to by some hearers, who seem to think that, if the clergy do not come up to their standard (often a very unjust and capricious one), of what the sacred office requires, they are authorized to treat their entire ministration with contempt: little considering that there is no employment, in which the enemies of religion will more cordially unite with them, than in vilifying, whether justly or unjustly, the characters of its ministers*.

The 272nd skeleton, upon the wedding garment, has, we apprehend in violation of the simplicity of its meaning, been made to refer to the righteousness of Christ, by which believers are justified. The doctrine, according to its legitimate interpretation, we prize, and rely upon as the very foundation of all our hopes for eternity; but we strongly suspect, that in no sense was it alluded to by our Lord in the parable before us. It may possibly reconcile some persons to our opinion, that Calvin, in his commentary upon the place, has interpreted the wedding garment of sanctification alone, or of the garment of holiness.†

The next grand division is THE MIRACLES. And the first discourse upon the subject professes to trace "the analogy between bodily and spiritual cures." It is, undoubtedly, a pious and rational exercise, to take occasion from analogous circumstances, whether common transactions or miracles, to lift up our minds to the contemplation of spiritual objects: but we agree with Mr. Simeon, that it is "too much to say, that the miracles wrought by our Lord were *types* of the spiritual blessings he conveys." The miracles had their proper office, and were intended to convey certain instruction. Instruction immediately spiritual may be derived from other, from its proper, and from abundant sources; nor need we ever distort the word of God,

* We trust the author of Village Dialogues did not view the subject in this light.

† See the Harmony of Calvin upon the place, or a translation of the particular passage in Macknight's Harmony. Indeed, the Commentary of Calvin is remarkable for simplicity, and an abhorrence of far-fetched interpretations. Even Mosheim was not a stranger to his merits as a commentator, nor too prejudiced to do him justice. Ecc. Hist. vol. iv. pp. 425, 426.

and thus virtually accuse it of penury, to find such instruction where it was never intended to be delivered.

The discourse upon zeal (skel. 279,) abounds with excellent matter, both as enforcing the duty, and as guarding it against abuse.

"Our zeal," says the author, "must be regulated by the word of God. It must be *in a good cause;* and in support of truth and virtue. It must be *pure;* and free from bigotry, ostentation, or wrath. It must be *discreet*, not precipitating us into unbecoming conduct. It must be *proportioned*, in a measure, *to the occasion* that excites it. And it must be *uniform*, opposing sin in ourselves as much as in others."

We could with pleasure bring forward the substance of the 302nd skeleton, which considers those miracles which were wrote, so to speak *in a mass*—that accumulation of supernatural acts, which the Evangelists occasionally relate, and which evidenced a more than ordinary exertion of omnipotence. The resurrection of Christ, his ascension, his exercise of supreme power over the invisible world, each of them separately considered as manifestations of the miraculous power of the Redeemer, would likewise afford us subjects, upon which we could dwell with much gratification.

We shall content ourselves at present with noticing the 319th skeleton, which points out "the use and intent of our Lord's Miracles." The discourse is divided into the immediate and ultimate end of them. Under the former division, Mr. Simeon states and proves that the miracles were *wrought* for present, and *recorded* for future, conviction. Their ultimate end he demonstrates to be the spiritual and the eternal life of men.

(To be continued.)

LXVII. *A Charge delivered to the Clergy of the Diocese of Oxford.* By JOHN, Lord Bishop of that Diocese, at his Primary Visitation, in June, 1802. Published at the request of the Clergy. 8vo. pp. 25. Oxford. 1802

THE Right Reverend Author of this Charge having described in just, yet melancholy terms, the state of the present times, concludes, with equal justice, that they "demand from the Clergy an increase of diligence and of labour." (p. 5.) This conclusion, after some further remarks upon the same copious and distressing subject, he repeats:

"I return to my conclusion, that the times require of you increased attention, and redoubled labour. It is from a parochial Clergy that the remedy is chiefly to be had, being planted in every part of the kingdom, to be at hand for such assistance. Even in what has passed, your steadiness and good conduct have contributed much to stem the torrent. The country owes thanks to its clergy. Follow up then this good work. Seek for every opportunity, not indeed violently and obtrusively, but silently and gently, of extirpating these noxious principles, and of infusing better; of rooting out these seeds of animosity, dissention, and resistance; and of planting in their room, those of brotherly love, Christian humility, meekness, and charity. Religion, with these its heavenly graces, is the proper cure for the evil, if it be but duly administered, which is your charge." (pp. 7, 8.)

There are some other just observations upon different important topics: but the passage, which in *our* opinion, as well as, apparently, in that of the British Critic,* deserves the chief attention, is the following. We will extract it at length, that nothing of its force may be lost.

"But with others, the impression has been so strong, as to create a new evil. The revulsion has driven them into the contrary extreme. They have imbibed a spirit of enthusiasm; and, led away by the warmth of imagination, consider others who cannot follow them in the same track, as insensible of their duty, or deficient in it. They encourage, therefore, the irregularities of those, who act without commission, or beyond their commission; and, in seeking for greater purity of religion, they wound the Church of these realms, established for its support: they find ready associates in all those who were before employed through enthusiasm, vanity, or interest, in gathering congregations, or drawing after themselves a multitude of followers; or who are now inclined to enter upon the same task, flattering to the pride of man. Out of this compound has arisen a set of men, styling themselves *Evangelical* ministers; a title, which if assumed, as it is exclusively of others, is in itself separation and schism. When they go farther in practice, uniting themselves into a party, and seeking to bring the persons and labours of all others into disrepute, it is

* See Brit. Crit. for September, 1802.

confederacy and conspiracy. For it cannot, my Reverend Brethren, have escaped your notice, how eagerly they beset men of more serious dispositions than common, engage them in new connections, uniting the most discordant elements, and endeavour so to involve them, that their return may be difficult. The true character of the Church of England, I apprehend, is open and generous; leaving men to the natural causes of connection, and to performing their duty in their proper province. My suspicions are excited, wherever I see indications of party. Then as to this preaching itself, presumptuously called *Gospel* preaching, so far as it has fallen under my observation, it consists chiefly of a jargon of words, drawn indeed from Scripture, but divested of all precision and meaning in the application of them, the same being repeated on every subject; and its whole character is totally different, and stands at the farthest distance from the original Gospel preaching; I mean the plain and rational discourses of our blessed Saviour, recorded in the Gospels, and handed down to us by his holy Apostles, as our grand exemplar of teaching. Its aim is directed to the imaginations of men, to cause them to think or fancy themselves inspired; a bold assumption of the special privilege of the Apostles and their immediate successors, and an intrusion into their pale. All this is accompanied with the grossest flattery to each other: men of the most moderate talents, and of the meanest acquirements, are no sooner enlisted into this sect or party, whatever be its denomination, than they are taught to think themselves, and others are required to believe them, to be persons of commanding talents, and under no necessity of listening to the authority of others: their works, of the meanest stamp, are studiously disseminated, and as extravagantly cried up, even while they are such as a man of real learning throws aside with disgust. Meanwhile the sober and pious labours of the most respectable Clergymen, who happen to be of a different temper, are disregarded, their smallest faults are uncharitably exaggerated, and unmercifully reviled. Let it not be said that I am dealing out reproaches; I am not solicitous to fix motives upon any man, much less to ascribe the same to all. I am willing to believe that these things are with many, in their origin, the mere aberration of good and pious minds; but so far as they are the cause also of deviations from the true doctrine and discipline of the Church, I think it my duty, and I doubt not but that you, my Reverend Brethren, will also think the same, to obviate their effects: for their effects are undoubtedly pernicious, both in themselves, in the vain and idle notions which they engender; and because they tend to render the Clergy of the Establishment odious in the eyes of their neighbours and parishioners; to bring into question, without authority, the merit or demerit of their labours; and to take out of their hands those whom the law has entrusted to their care. St. Paul himself, an inspired Apostle, and especially commissioned, was careful of exceeding his province. I must insist upon it, that if life and vigour be to be restored to religion, and its salutary influence increased, it must be done by the instrumentality of the Church; that such is the law of this our national Church and realm, and, I believe I may venture to say, of Christ himself. If reformation be wanted, it should operate through that channel. A greater effect may perhaps be produced on the sudden by irregular means, making use of the love of novelty, and other seductive arts; but in no other way can it be permanent and lasting. Such sudden effects are apt to subside into disgust after a time, and then into a want of all religion; at any rate they depend upon particular persons, and cannot be expected to maintain themselves long. Let these over-zealous reformers reflect, that while they bring every thing within private suggestion, they encourage in religion the very principle, which in politics has proved so fatal to the peace and good government of states; being no other than that of giving the reins to private opinion, in opposition to public authority." (pp. 11—15.)

It has been observed that nothing requires so much precision as an accusation, both with respect to the crime alleged, and the persons accused. If the crime be indistinctly stated, there is much danger from the natural censoriousness of mankind, of its being considerably exaggerated. If the objects of the accusation be not accurately defined, there is equal danger from the same cause, and even from a more justifiable one, that the innocent may be involved with the guilty. It is in this latter respect that we conceive the forecited accusation to be peculiarly defective. The Bishop has afforded his readers no decisive mark, by which it may be ascertained, against what particular persons his heavy censure is directed. As, therefore, we cannot presume to penetrate his secret sentiments, he has left us no other rule, whereby the precise objects of his accusation may be determined, than the interpretation which will be given to it by the world in general. Here indeed, we are less at a loss. From various causes not necessary to be specified in the present instance, in conjunction with the general complexion of the passage above extracted, it is no difficult matter to discover who are the persons whom the Bishop will be generally un-

derstood here to denounce. They are those Clergymen, we apprehend, who, professing to adhere in their doctrinal opinions to the plain and grammatical sense of the XXXIX Articles, and professing also to imitate, in their ministerial labours, the zeal and earnestness of the first Reformers, have been distinguished by the title of *Evangelical:* a title by no means of recent date, as the Bishop intimates at the commencement of the above extract, but in current use many years before the period of that "revulsion," to which he ascribes its origin. Only on the supposition that we are not deceived in this appropriation of the indefinite charge under consideration, do we either call in question the propriety of that charge, or offer any vindication for the objects of it. Our vindication, however, of the persons alluded to, will not be superfluous, although we should be under an error in our supposition that they were designed by the Bishop.

What particular characters may have come under the cognizance of this diocesan, we certainly possess not the means of ascertaining: therefore neither can we deny, that persons may be known to his Lordship, to whom his censure may justly apply. We cannot pretend to decide with respect to what is unknown to us. Concerning, however, *many* of those whom the generality of his readers will suppose to be implicated in the present charge, we do not speak without some authority, nor without some deliberation, when we express our conviction, that, making the necessary allowances for the infirmity and imperfection of our common nature, there is not one of the long list of charges brought against them which can be substantiated by adequate and legitimate evidence. What we say, we say with respect, yet with confidence and firmness.

Enthusiasm is a charge almost universally preferred against those whose religion has any influence upon their lives; and the imputation of such enthusiasm, we are by no means anxious to wipe off from the characters of the persons here selected for vindication. What is really enthusiastic (in the bad sense of that equivocal word) they know how to distinguish from that vital religion which is often stigmatized with the name, as well as their accusers; nor are they less decided in their disapprobation of that false and unsanctified substitute for true piety. (See Christ. Observ. vol. 1. p. 590.)

That the persons in question assume exclusively to themselves the title of *Evangelical*, is an imputation not sufficiently supported. We know that many of those to whom it is given decline the name, as savouring of the ostentation and arrogance which are charged upon them. Yet, could they even be proved to be guilty, to what does their guilt amount? From the episcopal throne, many admirable charges have been delivered, complaining of a defect of evangelical preaching, and recommending the resumption of it. The anxiety which dictated such admonitions will not, we trust, be imputed to censoriousness. Let us suppose, then, some of the persons addressed to be sensible of their own deficiency in this particular, and to determine to comply with the admonition. It is not impossible that they might succeed. Would there then be no difference between their former and their present character? And is there no name by which that difference may be expressed? Or, are they, or others for them, to be denied the use of that name? The governors, and those not the least eminent, of our Church, must have been strangely infatuated to make so important a distinction, where no distinction existed, and so earnestly to recommend the attainment of an object, which could neither be ascertained nor expressed. But if the assumption of this offensive title be, as is affirmed, nothing less than separation and schism; if the persons assuming it unite in a party, (no matter what—of whom exclusive, and of whom admissive) and immediately become guilty of confederacy and conspiracy, we would willingly learn from some quarter by what name *they* are to be designated, and under what character *they* are to be considered, who arrogate to themselves the proud and

exclusive title of *Orthodox*, and brand their opponents with the opprobrious one of Schismatics?

The term *party* may be applied to any association, whether bad or good; and previous to evidence, can only be considered as discovering the hostile intention of those who use it. But of the party—so let them be named—here vindicated, we do not hesitate to affirm, that nothing is more an object of their decided opposition, than whatever deserves the name of party, in the ill sense of the word.

In the *jargon*, imputed to the objects of our defence, we may possibly discern something of the misrepresentation of prejudice; and the *mutual flattery* likewise laid to their charge, we may very naturally conceive to have grown, by the same means, out of some mutual commendations, which are not without their precedents in other parties.

The *abilities* of these persons, which are represented by the Bishop as *the meanest*, may perhaps by other judges be differently estimated; nor do we think that they need to shrink from a comparison with the abilities of any other society—or if it must be so—party in the Church.

The remaining charges are so naturally, if not necessarily, connected with those, which our readers will judge, whether we have or have not repelled, that we think it needless to delay any longer our solemn declaration, that we can regard the accusation here examined, so far as respects the persons whom we have selected for vindication, as no other than an unfounded and unjust charge—a charge which should not have been hazarded, and generally extended, without much serious deliberation, nor without decisive evidence of delinquency.

If it can be proved against any who bear the clerical office in the Established Church, that they despise its authority, neglect its injunctions, disrespect its constituted rulers, or obstinately persist in any disobedience to its laws —*such persons, we wish it to be distinctly understood, do not come within the limits of our vindication.*

We cannot conclude without recommending the absolute necessity of extensive inquiry, and accurate discrimination, whenever sentence is passed upon a *body* of men. There are generally so many sources of delusion, and so many temptations to misrepresentation, in every case where a multitude is concerned, that the ability and integrity of the judge should have their most perfect exercise. And as in such cases it seldom happens that a complete uniformity of character prevails, the pronunciation of the sentence should be attended with a distinction, not only between the innocent and the guilty, but between the degrees of guilt which attach to those who are justly condemned; and the more serious the accusation, the more necessary is such distinction.

If it were not presuming more than we ought, we might likewise suggest that by an impartial judge too ready an ear should not be lent to accusers of every description; and that particularly the allegations of such accusers should be received with extreme caution, whose interest or whose prejudices incline them to wish for the condemnation of the persons accused. Whether such persons exist, there is not wanting in the present case sufficient evidence to ascertain. Let it be likewise observed, that profligate men have never been averse to the method of wounding religion through the sides of its abuses; nor have they ever been known to refuse a concurrence with men of very different views, in declamations against enthusiasm, superstition, hypocrisy, and the like vices.

Upon the whole, we cannot but think it equitable, that if the persons accused are not permitted to have their accusers face to face, they should at least have license to answer *for themselves* concerning the crimes laid against them; and we are persuaded, that if this and the other methods recommended were resorted to, those persons, whose churchmanship and even loyalty have so unjustly been called in question, would be found, in general, without a superior, even among their adversaries, in conscien-

tious and disinterested attachment both to Church and State—to the State, in its constitution and laws, to the Church, in its discipline and doctrines.

LXVIII. *An Appendix to the Second Edition of a Treatise, entitled, "The Articles of the Church of England proved not to be Calvinistic;" being a Reply to the Christian Observer's Remarks on this Treatise.** By THOMAS KIPLING, D. D. Dean of Peterborough, and late Fellow of St. John's College, Cambridge. 8vo. pp. 19. Cambridge 1802.

AFTER an attentive perusal of this pamphlet, which is not eminently distinguished by temperance, we do not feel ourselves called upon to retract any portion of our observations upon the work to which it forms an appendix, and of which it is intended as a vindication. To the first part of this publication, wherein Dr. Kipling complains of our having misrepresented the ground of his argument, no other reply seems necessary, than that *that* may be the real foundation of an argument, which the author has not only no where avowed, but of which he may be perfectly ignorant.

Of that part of our critique which the Dean has omitted, as not serving in the least to the determining of the question (p. 4.) we beg leave to think differently; and therefore hesitate not to refer to it as containing observations directly affecting the point in contest, and by no means refuted in the present publication. We must confess, that we have not been able to contemplate, without surprise, the apparent triumph with which Dr. Kipling produces objections against Calvinism, which have been urged and discussed from the infancy, and through all the succeeding ages of the controversy, and which, if they have never been answered, may yet be supposed incapable of conveying either information or conviction. But the Dean may be asked, whether he himself does not admit doctrines which he is utterly unable to reconcile with each other, and which, if they were separately pursued to their legitimate consequences, would not terminate either in absurdity or impiety. We allude to the doctrines of the divine perfections, and the origin or existence of evil.

We take the liberty likewise to remind Dr. Kipling, that to estimate the sentiments of the bulk of *modern* Calvinists, by the tenets of the Reformer from whom they derive their name, is not a less fallacious procedure, than to determine the doctrines either of the generality of *modern* Arminians from the writings of Arminius, or of *modern* Socinians from the writings of Socinus.

In our preface to the first volume (p. vii.) we took a short notice of the pamphlet before us, and adverted to the charges of *scurrility, misrepresentation, and disaffection to the constitution in church and state*, brought against us by its author. The charge of misrepresentation has been already answered. To the other charges it is more difficult to reply, as the Dean has not condescended to specify the grounds on which he has thought proper to prefer them, but has cautiously confined himself to vague and general accusation. Of all the qualities, however, ascribed to us, SCURRILITY is the last we should have thought of. Verily, to that distinction we despaired of ever making any successful pretensions, and our moderate ambition was sufficiently gratified by admiring the able exercise, and brilliant effects, of it in others.

Dr. Kipling in an extract, evidently intended to be applied to us, marks with emphasis the expressions, "*godly faction*," "*lying and slandering*." "Such is the religion of *saints*," (p. 7, note;) and raising his tone, he represents us further, as a party, as the founders of a schismatical Church, as enemies to that of the establishment, and as leagued together with the Evangelical Magazine and Critical Review,* to accomplish a purpose which cannot be effected without the effusion of royal blood. Yet Dr. Kipling charges us with scurrility!!! Does not this seem to justify the opinion we ventured to advance in our preface (p. vii,) that the Doctor

* See Christian Observer, vol. i. p 397.

* The British Critic, it seems, is under suspicion.

"must possess some mode of interpreting language peculiar to himself?"

But to be serious upon a serious subject, we challenge the Dean of Peterborough, or any one similarly affected towards us, to produce a single passage in *the Christian Observer*, which betrays a disposition hostile, either to the established government, or the established church. We defy either the one or the other to prove, that *the Christian Observer* does not, in whole, and in every part, in the entire spirit which it breathes, and every sentiment which it expresses, or inculcates, most decisively exhibit, and in the most effectual manner recommend, a sincere and fervent attachment to each part of the venerable constitution under which we live. And we have a right to expect that the serious charge, which has been alleged against us, should be either substantiated by sufficient evidence, or openly retracted by our accuser, under pain of his being considered as the author of—we know what we are about to say; but we forbear, recollecting that some indulgence is justly due to the feelings of a fond parent, outraged by, what he no doubt conceives to be, the unjustifiable rigour of the discipline which we have exercised on his favourite child.

We should have thought it necessary to enter upon a more detailed vindication of our review of Dr. Kipling's former work, had not our reply been, to a considerable degree, anticipated by a writer who styles himself ACADEMICUS, and who, in a pamphlet lately published at Cambridge, very satisfactorily exposes the fallacy of much of the Dean's reasoning, and the weakness of many of his conclusions. Had Dr. Kipling been so fortunate as to see the work of ACADEMICUS before he ventured his Appendix into the world, he would probably have abated somewhat of the merciless severity of his castigation, and lowered, at the same time, the lofty tone of his pretensions. He will now find ample employment for those syllogistic weapons, with which he has been carrying on the attack against the Christian Observer, in combating the arguments of ACADEMICUS, whose pamphlet will shortly pass under our Review.

LXIX. *A Defence of Public Education, addressed to the most Reverend the Lord Bishop of Meath, by* WILLIAM VINCENT, D D. *in Answer to a Charge annexed to his Lordship's Discourse, preached at St. Paul's on the Anniversary Meeting of the Charity Children, and published by the Society for promoting Christian Knowledge.* Third Edit. London Cadell and Davies. 1802. pp. 48.

A DEFENCE of public education seems to promise a wider range of discussion than is to be found in this pamphlet, a considerable portion of which is unfortunately occupied with personal controversy. In the anniversary sermon, published three years ago by the Society for promoting Christian Knowledge, Dr. Rennel feelingly lamented the defectiveness of religious instruction in many of the public schools, and decidedly referred the origin of those evils, which are most to be dreaded, to a pagan education, under Christian establishments, and in a Christian country. In order to enforce his opinion, he adduced the authority of the late Mr. Jones, who fearing that classical theology would supersede christianity among men of liberal education, addressed to Dr. Vincent some considerations on the religious worship of the Heathen. By quoting this publication, Dr. Rennel appeared to intend to point his remarks, which, in other respects were general, against the head master of Westminster. If this was really the intention of the preacher, his authority was not happily chosen; for upon Dr. Vincent's stating, in a private letter to Mr. Jones, the impropriety of supposing that reading pagan authors constituted a pagan education; and explaining the course of religious instruction at Westminster, that venerable divine admitted the exculpation of his friend; declared his approbation of the propriety and consistency of his plan; and exhorted him to pursue it.

With a view to rectify mistakes, and refute charges injurious to the character of public schools, Dr. Vincent prepared an answer to those parts of Dr. Rennel's sermon which related to education. By the interference of some

mutual friends, Dr. Rennel was induced to admit that his remarks were not applicable to Dr. Vincent, or to Westminster School, and this private acknowledgment was accepted by Dr. Vincent as an adequate apology. Dr. Rennel, however, soon after reiterated his former censure, in a letter to the Board of the Society for Promoting Christian Knowledge, a circumstance which was overlooked by Dr. Vincent till two years afterwards, when the Bishop of Meath having asserted in a note to a sermon, preached on the same occasion, that he should have spoken on the sad degeneracy of public schools, and their systematic neglect of religious instruction, but that he found the subject anticipated by Dr. Rennel, Dr. Vincent deemed it necessary that a public answer should be given to the charges of these eloquent preachers: he therefore requested the Society for Promoting Christian Knowledge to circulate, together with their annual packet, containing the Bishop of Meath's discourse, a note desiring the members to suspend their judgment on the point in question till the other party could be heard. This request was not granted by the Board, and Dr. Vincent seems to intimate that it was rejected through the influence of the Secretary; but no reason is assigned for this suspicion, which is injurious to the character of a man distinguished for the punctual performance of his official duty. None who are acquainted with Dr. Gaskin will read the passages which relate to him without regret: irony is ill employed in attempting to diminish the respect due to his character; particularly as his fault seems to have been no more than an unwillingness to become a partizan in behalf of public schools.

From the circumstances which led to the publication of this Defence, we recur to the arguments by which it is supported, and certainly the bare statement of the course of religious instruction pursued in Westminster school proves, that *there* no young men are permitted to remain in "elementary ignorance of Christianity."

The narrowness of our limits prevents our transcribing, as we should gladly have done, those parts of Dr. Vincent's Tract which state the nature and extent of the religious instructions given to the youth of Westminster. We, however, think it due to Dr. Vincent, to observe, that when we consider the established course of catechetical instruction (p. 46) in that seminary, the frequent return of devotional exercises, (p. 33,) and the care with which the Scriptures are explained to all who enter the school, (p. 35,) we must acknowledge him to have repelled the charge of systematic neglect of religion, as far as it respects himself. And when to these means of conveying Christian knowledge are added Dr. Vincent's voluntary and gratuitous labours—the exposition of the Catechism; the habit of applying every passage in Scripture to instruction, as soon as the pupils are of an age to comprehend it, (p. 36;) the pains which are taken to make the evidences of Christianity familiar to them, (p. 37;) the lectures given by Dr. Vincent himself in Passion Week, on some important and suitable part of the Sacred Writings, (p. 38;) the assiduous care with which he states that for thirty years he has been accustomed to prepare the youths for the participation of the Lord's Supper, (p. 39;) and lastly, the daily custom, of contrasting as they occur the errors of paganism with the truths of Christianity, of shewing the blessing of a revelation when human reason deplored its inability to determine whether there was a future state, and of explaining the necessity of motives to virtue more powerful than any which mere nature could supply, (p. 25:) when we consider all this, it is impossible to deny that Dr. V. has much more than exculpated himself from the imputation of negligence.

Still, however, it is natural to inquire whether any great effect has resulted from this labour and earnestness. Are the boys in this seminary distinguished for sober-mindedness, virtue, and religion? That much evil is prevented, and that vice is to a certain degree restrained, will not admit of doubt. But there is a wide difference between forbearing to be vicious through restraint, and

being religious; and Dr. Vincent himself seems aware that the vicious conduct of many boys under his authority will afford a pretext for impugning the wisdom of his system of religious instruction. He admits the want of general success in bringing youth under the obedience of the law of Christ; but experience, he adds, has nevertheless satisfied him that his labour is not in vain, and that the fruits of righteousness will appear in the subsequent periods of life. "Education can no more extinguish vice than law; but every good government, and every good institution of learning, aim at the correction of the governed. And if you ask whether we perceive the immediate effect of our endeavours, I must answer with hesitation. For we cast our bread upon the waters, but we do not expect to find it till after many days. We experience no instantaneous conviction or conversion, nor do we hope it; and if we asserted it, it might be justly replied, that it is easy to make boys as well as men hypocrites, but very difficult to make them religious. As far as my own observation serves, it is the seed sown which is to ripen for the harvest, when the age of reflection shall arrive." We own that we read the above passage with regret, and with some suspicion derived from it, that there must have been some defect in a system of education which appeared so greatly to fail in its object. Instantaneous convictions and conversions we admit should be the objects of suspicion and scrutiny, as they often arise merely from transient impressions made on the imagination: but surely we might hope, if the system both of Dr. Vincent and of his school were such in all respects as a judicious Christian could approve, that at least some instances might be found of that more deliberate and solid, as well as abiding change, which it is the object of Christianity to produce in the human heart. It is not surely necessary that the seeds of religion, sown in the youthful mind, should always remain dormant till mature age; on the contrary, we believe that they are often found to spring up and produce, at an early period, fruits which are unquestionably of Christian growth.

Uniformly or very frequently to expect this happy effect from a religious education, at a very early period of life, would argue little acquaintance with human nature, and would be to hope against hope; where, however, no immediate effects whatever of a decisive kind are produced, it fairly may be inferred, that there are some defects which require amendment, or some obstructions which ought to be removed. Not to indulge in conjectures as to points in the system or conduct of instructers on which we have not the means of judging, we would observe that one great defect in all public schools is the want of power to repress what is evil in boys, during the hours of leisure. The youthful mind requires constant superintendance, in order to mould the character; and even then the influence of companions may counteract the best system of education, and the utmost vigilance of the teacher. The Moravians have, however, powerfully proved to the senses of mankind the extraordinary efficacy of patient watchfulness, and unremitting assiduity, in forming habits, and fixing principles.

The ill judged liberality of parents is another evil of great magnitude. When boys possess the necessaries and comforts suited to their age, what propriety can there be in allowing them the means of procuring luxuries (to say nothing of sensual gratifications) which enervate both body and mind, indispose them to the labour which is requisite to acquire learning, and unfit them for the proper discharge of the duties of any station in society? The cant respecting meanness has destroyed thousands. But is it necessary to make boys sensual, selfish, and dissipated, that they may avoid a shadowy bug-bear, whose nature is perpetually varying, and which sets definition at defiance?

Acting plays also, and such plays as those of Terence in particular, cannot, in our opinion, be favourable to decency of deportment, much less to pure and undefiled religion, and may, per-

haps, furnish one of the reasons of the apparent failure of Dr. Vincent's religious labours. It is, undoubtedly, a powerful mean of counteraction.—There vice is blended with qualities too pleasing to excite detestation; and a desire to catch the manners of bad men for representation leads the way to an imitation of their character. "Our education," as Mr. Law justly observes, "should imitate our guardian angels, suggest nothing to our minds but what is wise and holy; help us to discover, and subdue every vain passion of our hearts, and every false judgment of our minds." xviii. chap. Ser. Call.

In perusing this pamphlet we met with some incidental observations to which we felt strongly inclined to object, as being inconsistent in our view with truth, and as having a tendency to give some countenance to prevailing errors. "That the majority of us," for instance, "is always on the side of virtue," if by virtue be meant Christian holiness, and we know of no other which is not the mere counterfeit of of virtue, appears to us a proposition, the fallacy of which is equally testified by scripture and experience. Such expressions, however, may possibly be the effect of inadvertence.

We would also remark, that this pamphlet, which satisfactorily exculpates Dr. Vincent himself from the charge of having neglected religion, does not prove the general charge against public schools to be ill founded; nor does it attempt to decide the important question, whether a public or private education be the most eligible.

LXX. *Reflections and Exhortations adapted to the State of the Times: a Sermon, preached to the Unitarian Congregation at Hackney, June 1st, 1802; being the Day appointed by Proclamation for a general Thanksgiving to Almighty God, for putting an End to the late bloody, extended, and expensive War.* By THOMAS BELSHAM.

The Right and Duty of Unitarian Christians to form separate Societies for Religious Worship: a Sermon. By THOMAS BELSHAM. London. Johnson.

IT is observed in one of these sermons, that "persons under the influence of religious error are objects of compassion, not of contempt, and are to be treated with indulgence, not with asperity." We approve the maxim, and sincerely desire to adopt it, with a reference to the author before us. We consider Mr. Belsham as greatly misled by the *influence* which he specifies, and therefore feel for him the *compassion* which he would recommend: and if the interests of religious truth, and the requisitions of honest criticism should forbid us to be absolutely *indulgent* to all his *errors*; we trust that we shall not exhibit the *asperity* which he so reasonably deprecates.

To every attentive reader of the former of the above-mentioned sermons, it must be obvious, that the sober moralist and theologian seem, for the most part, lost in the impassioned politician; and that many of the pages of this short discourse present the aspect, not of a pre-composed *sermon*, but of an unpremeditated *parliamentary harangue*.

In the very opening of the discourse, and when it might be supposed, that the ardour of the writer's mind could scarcely have been kindled, we meet with such strains of *declamation*, as prepare the reader to expect (what, indeed, he will find) more sound than meaning, more assertion than proof, and, in some instances, more invective than argument. Indeed we seldom look for much coolness of disquisition, or much moderation of temper, when we observe a writer, as is the case with Mr. Belsham, prone to an accumulation of *epithets*; especially if he exhibit a predilection for those of the *superlative degree* (p. 1 and 2).

The inflated style of this discourse renders it as little gratifying to a reader of taste, as to one of piety. Christian verity is obviously sacrificed to mere rhapsody, when we are told, that as long as the counsels of the late ministers "maintained an ascendancy, the horrors of war would have been perpetuated, and peace would have been banished from the world;" and Christian simplicity, as well as Christian dependence upon Divine Providence, are exchanged for French gas-

conade, when it is said, that "Britain united, and true to itself, is a match for a confederate world." The energy of our national character, and the greatness of our national resources, are blessings, which we are warranted in rating very highly, and which we are bound most thankfully and devoutly to acknowledge. But such hyperbolical language as that of Mr. Belsham is little suited to *theological* discourses of any kind, and should be left to bad poets, who enjoy a prescriptive right to use bombast as a substitute for sublimity.

In the 15th page of the sermon before us, we are told, that during the late revolutionary tempest,

"Many individuals were thrown into prison, and treated with unnecessary and unusual rigour, for charges which were never specified, and against which they were allowed no opportunity of self-defence; and they sustained material injuries, of which they were restrained from obtaining redress. Severe statutes were enacted, and harsh sentences were passed upon individuals, some of whom were men of the most unblemished character, and the highest literary reputation, whose principal offences were verbal indiscretions; and such sentences were sometimes carried into execution more rigorously than the law required, or the case would justify."

It would be an unnecessary waste of time to point out the misrepresentations contained in the above passage, nor in another in the same page, where Mr. Belsham with a reference to the same period, observes, that

"Severe restrictions were laid upon public discussion, upon liberty of speech, and liberty of the press, &c. &c."

That *restrictions* were imposed is true; and if they *were* thought *severe*, it must have been only by those "partisans of popular reform," whose "imprudent measures" "had a direct tendency to introduce confusion and anarchy." (See Mr. Belsham's concessions, respecting these persons, at the 14th page.)

In our examination of this sermon, one circumstance forced itself upon our notice, which deserves to be pointed out. There is, of course, a text, taken from scripture, at the beginning of this discourse; there are also, at the end of it, three lines, which are marked with inverted commas, as a *connected quotation* from scripture; but which are, in fact, for the most part only a free *imitation* of *detached* texts;* there is, moreover, a verse from the Epistle to the Romans, in the 20th page; and half a verse from the Acts of the Apostles, in the 22d page: besides these, there is not a scriptural quotation, or a scriptural phrase, in the whole sermon.

The object of the second sermon, as defined in the title page, is to assert "the right and duty of Unitarian Christians to form separate societies for religious worship."

The *right* and *duty*, which are coupled in the title page, are confused in the sermon itself; although a little reflection might have suggested a very material distinction between a political right, and a moral or religious duty; and also have reminded the writer, that the arguments which might prove the one, might not establish the other. Mr. Belsham's text is taken from the Second Epistle to the Corinthians, ch. vi. and consists of the 16th, 17th, and 18th verses. From this passage of the Apostolic Scriptures, which he affirms to be addressed to him and his Unitarian brethren, he endeavours to justify himself and them, not only in withdrawing from all other assemblies of professing Christians, but also in "forming separate assemblies, and in opening separate places for Unitarian worship." On the abstract question, into which a full discussion of the Unitarian's claims would lead us, we shall not, and we need not, enter. The limits which should bound that toleration, which it is the characteristic of Protestantism, and the glory of the English Constitution to allow, are not left to be settled by pamphleteers on the one hand, or

* Mr. Belsham would, probably, be offended, as a scholar, at such incorrect quotations from a *classical* author, as he has made from the Bible (see also p. 37.) Unacquaintedness with the scriptures cannot be admitted as an apologetical plea for misquoting them; for a man who never opened the Bible before might quote it correctly, if he wished to do so; since he would have nothing to do, but to turn to the passage which he had occasion to cite.

by critics on the other. The wisdom of the legislature of this country has determined the extent to which it is allowable to depart from the received doctrines of Christianity, and the established mode of religious worship: on this point, therefore, Mr. Belsham is directly at issue with the laws of his country.

Among Mr. Belsham's remarks on the influence of establishments upon religion, one observation occurs, which is not unworthy of notice. He says, (p. 15), "The interference of the civil power has been, if not the source, at least the main support, of all the corruptions of moral truth, and of those absurd and pernicious doctrines and practices which have deformed and disgraced the Christian religion."—This is true, to a considerable extent, of the Church by law established in this kingdom. It *has* been (and long may it continue!) not indeed "the source," but a "*main support*" of what an Unitarian would call, "corruptions of moral truth," and "absurd and pernicious doctrines." And it were well if all the friends of orthodoxy and piety would learn to prize more highly than we fear too many of them do, the influence and instrumentality of our ecclesiastical establishment, in the conservation of the true faith and worship, amidst the many dangers, and against the multiplied attacks to which they have been exposed.

In speaking of his own sect, Mr. Belsham sometimes adopts a style, which is by no means remarkable for delicacy or diffidence: and when he introduces Dr Priestley to our notice, it is in terms of such panegyric, as are not only fulsome, but *impolitic*; since the consequence of such disproportioned applause must inevitably be that of leading to a demonstration of its extravagance, by a development of the real character of the person who is so unjustly applauded.

When Mr. Belsham represents Dr. Priestley's migration into what he calls the "Atlantic *wilderness*," as the consequence of "merciless bigotry and party rage," he surely either himself forgot, or hoped that the public had forgotten, that there were *other* reasons for the flight of the self-exiled philosopher; such as the mortification of literary pride, by the detection of his historical misrepresentations; and the diminution of his theological fame, by a complete and irresistible confutation of his heretical system.

A prayer is subjoined to this sermon, which, if it be a fair specimen of the style of devotional addresses, in Unitarian congregations, would prove that we consult the gratification of our taste, no less than the animation of our piety, by attaching ourselves to a Church, possessing such a liturgy as is used in that Church to which it is our privilege and happiness to belong.

REVIEW OF REVIEWS, &c. &c.

ACCOUNT OF THE EDINBURGH REVIEW; OR, CRITICAL JOURNAL.

MANKIND may be divided into two classes: those who, on the whole, think for themselves; and those who borrow most of their opinions from others. The latter class comprehends the bulk of the community. The sources from which opinions are borrowed, vary with the several subjects to which the mind is directed. Religious tenets are in part derived from the pulpit: political tenets from the Houses of Parliament: legal tenets from the Courts of Justice; commercial tenets from the Bank and the Exchange. Books, however, are the fountains whence, mediately or immediately, a large proportion of the public sentiment flows. Books, changing their office, form the channels by which the current of public sentiment, whatever be the topic, is conveyed—through them it is distributed from the city to the town, from the town to the village, from the village to the solitary dwelling. The conclusion imbibed by the eye hastens to the tongue. The reader becomes a speaker: the hearer becomes a speaker in his turn. The

stream, originally issuing from the shop of the Printer, gradually extends its influence to every rank, and almost to every member of society.

If the number of persons who take most of their opinions upon trust be so large, and if those opinions ultimately proceed in a great measure from the press; the importance and the effect of Literary Journals are established. Works of this nature, embracing every treatise on every subject; claiming general circulation by their comparative cheapness; attracting readers from all quarters by the promise of information and entertainment; remunerating curiosity by a regular recurrence of gratification; and by summary statements and compendious decrees kindly relieving those who relish not the labour of thought from the trouble of thinking at all; are among the most powerful of the instruments——are themselves, perhaps, the most powerful of the instruments by which the opinions of the greater part of the people of this country are, in most cases, produced, guided, and impelled. They are works, therefore, whose principles and proceedings cannot be indifferent to *The Christian Observer*.

The first number of a new work of this nature, entitled "The Edinburgh Review, or Critical Journal," has recently been published. In size, it exceeds every similar publication with which we are conversant; but the time which is to intervene between its periodical appearances is three months. In another respect also it is distinguished by peculiarity of design. Purposing to carry the principle of selection to an extent not customary with Reviews, it professes to decline any attempt at exhibiting a complete picture of modern literature, and to confine its attention chiefly to works which have attained, or deserve, a portion of celebrity. This purpose we think very judicious. By discarding the mass of trivial or worthless tracts, by which taste is perverted, and the understanding led astray, leisure and space are obtained for a mature and ample examination of interesting performances.

This new potentate in the regions of literature, has as yet advanced but one foot over his threshold: but the articulations are so large, and the sinews so prominent, that we need not hesitate to pronounce, *Ex pede Herculem*.

To the considerate reader, and even to the cursory inspector, of the publication in question, it must be evident that talents of no common description have been employed in preparing it; talents, in fact, of such magnitude and variety, as have very rarely been united in a periodical work. The depth of reasoning, the acuteness of discrimination, the keen but too sarcastic humour, the closeness and perseverance of investigation, by which the work is distinguished, are adapted to gain possession of the public mind; and, under conscientious and discreet management, to render essential services to society. Authors, readers, and the community in general, may turn their eyes with reasonable solicitude to the principles and proceedings of this formidable tribunal. We shall lay a brief, and we trust a fair, account of them before the public.

This critical bench appears to consider itself rather as a court of justice than of equity. While it renounces not the wide jurisdiction assumed by coordinate tribunals of criticism, it exercises with scrupulous moderation its sway over the province of rewards; and expatiates with boundless freedom over a department, in which it displays pre-eminent skill, the infliction of punishment.

Gnossius hæc Rhadamanthus habet durissima regna.

Its motto characterizes its spirit: "*Judex damnatur, cum nocens absolvitur.*" The *nocentes* seem, by its decisions, to constitute the mass of the literary world. And especial vigilance is exerted, lest by the acquittal of a single delinquent, criminality should be fixed upon the judge. Happy the writer who escapes from the inquisitorial scrutiny without the brand of ignorance or of dulness on his forehead!

With regard to political principles, the Edinburgh Review sets its face

against the anarchical philosophism of the French Revolutionists, and professes attachment to genuine and well regulated liberty ;* speaks in strong terms of respect concerning the Constitution and the king of Great Britain ;† avowedly approves what is denominated catholic emancipation ;‡ intimates dislike and suspicion of the present ministry, and a highly favourable opinion of the late *premier* ;§ and declares its detestation of the slave trade, and its conviction, that the immediate and total abolition of that traffic, by an act of the British legislature, is indispensable to the safety of our colonies.‖ On the subject of morals, it unequivocally accords with Mr. Hume and Mr. Godwin, in assuming universal benevolence, or general utility, or, as the same principle is termed by Dr. Paley, general expediency, as the standard of all moral duty ; and in thus reducing virtue to a mere computation of consequences.¶ On religion it delivers no specific opinion. Its language apparently implies belief in Christianity ; but nothing farther. In treating of sermons, it speaks as though eloquence were the grand object to be pursued ;** and when it recommends for discussion from the pulpit the great law of Christian practice, adds not the slightest reference, the most distant allusion, to those peculiar doctrines of the Gospel, those fundamental characteristics of the Christian dispensation, whence the principles and motives of acceptable works are to be derived. The parallel which it draws†† between poetry and religion belongs to that species of wit, into which a religious mind is not easily ensnared.

On the whole, while the Edinburgh Review manifests the possession, it betrays the pride of talents. Irritated, as it should seem, by the exaggerated praises which have been heaped on writers of moderate abilities, and solicitous to reduce to the proper point in the scale of reputation, those whom fortuitous circumstances have exalted into fame, it wields the scourge of censure with complacent satisfaction, and applies it with unremitting severity. Genius and wisdom and learning unquestionably are to be encouraged ; and useless publications to be repressed. But to do good, not to acquire credit, ought to be the motive of every writer ; and that motive every reviewer ought to estimate and respect.—Works not remarkable for ability may produce much practical good. If such works are reviewed, let them not be measured exclusively by the standard of literary excellence. We allude not to any specific work already examined by the conductors of the Edinburgh Review, or likely to come before them. But we have wished to state the general observation as one that probably may be applicable to many performances, and especially to such as are of a religious nature. With regard to religion, we should have been particularly glad if the reviewers had enabled us to speak decisively concerning their opinions. But it would be so rash to prejudge them on this supremely important subject, and so culpable to prejudge them unfavourably, that we feel it our duty to refrain from all further remark, until the progress of their publication shall have disclosed the views and sentiments which they approve.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

A very numerous and respectable meeting of noblemen and gentlemen was held at the London Tavern, on Wednesday, the 19th of January, to consider of the best means to be adopted for the EXTERMINATION OF THE SMALL POX, when the Lord Mayor took the chair, and the following Address to the Public was read and approved. The meeting formed itself into a Society for the Extermination of the Small Pox, various resolutions were passed in furtherance of this benevolent design; a liberal subscription was opened

* See Review of Mounier's works, passim.
† Page 98. ‡ Page 90, 237. § Page 237.
‖ Page 138, 227, 233. ¶ Page 20, 21, 25.
** Page 83—85, &c. †† Page 63.

and a committee appointed to conduct the concerns of the association.

Address to the Public.

"The dreadful havoc, occasioned by that horrid pestilence the Small Pox, which, in the United Kingdom alone, annually sweeps away more than 40,000 persons, has long been a subject of deep regret to every humane and reflecting mind.

"The Inoculation of this Disease has opposed an ineffectual resistance to its destructive career. Although confessedly a valuable improvement in rendering the disease more mild, yet such has been the consequence of the partial adoption of the practice, that it appears, on a careful review of the history of the Small Pox, that Inoculation, by spreading the contagion, has considerably increased its mortality.

"A new species of Inoculation has, at length, been providentially introduced by our countryman, Dr. JENNER, which, without being contagious, without occasioning any material indisposition, or bearing any blemish, proves an effectual preservative against the future infection of the Small Pox.

"The House of Commons, having investigated this subject with the most scrupulous attention, and being perfectly convinced of the superior advantages resulting from this discovery, have given their sanction to the practice; the safety, mildness, and efficacy of which, more than half a million of instances have fully confirmed.

"The unspeakable benefits which may be expected to arise from an extensive diffusion of this salutary practice, will be much accelerated by the establishment of an Institution in a central part of the metropolis, on a broad basis, supported with a spirit equal to the design, and worthy of the character of the British Nation. And when the magnitude of the object is considered, which is no less than to eradicate a disease, acknowledged to be the greatest scourge that ever afflicted mankind, there can be but one sentiment on the subject.

"The enlightened, the benevolent, the opulent, will, doubtless, vie with each other in the zealous support of an undertaking which will reflect the highest honour upon their country; and, by saving millions of victims from an untimely grave, prove an inestimable blessing to the whole human race."

Prepared for the press: a new edition of the first seventeen volumes of the *Parliamentary Register*, from the general election in 1774 to the dissolution of parliament in 1780, with additions and notes. The price will be ten guineas for the whole; the work to be delivered in six months after 200 subscribers are obtained.

Preparing for the press, *three Grand Imperial Topographical Maps of the United Kingdom of Great Britain and Ireland*, to be published by subscription; accompanied by *a History of the Union of Great Britain and Ireland*, in one vol. 4to.; the subscription price of the whole, nine guineas. *A Topographical Account of the United Kingdom* will be published about the same time, in three large volumes 4to. with plates.

About twelve new newspapers have started with the year, most of them weekly; and about half as many new periodical works.

A new edition of BRUCE's *Travels* is in the press. This edition will contain a Life of the Author; corrections and improvements made by the author himself, on the first edition; and, besides the engravings in that work, various new maps, drawings, &c.

Another volume of NICHOLS's *Leicestershire* may be expected in the spring.

In the press, *The Life and posthumous Works of* WILLIAM COWPER, Esq. with an introductory letter to the Right Hon. Earl Cowper, by WILLIAM HAYLEY, Esq. in 2 vols. 4to.—*The Temple of Nature;* or, the *Origin of Society;* a poem in four cantos, with notes, in one vol. 4to. embellished with plates. By the late E. DARWIN, M. D.—*A rough Sketch of modern Paris;* or, Letters on Society, Manners, Public Curiosities and Amusements, in that Capital; written during the last two months of 1801, and the first five of 1802, in one vol. 8vo.—A volume of *Practical Sermons*, by THEOP ST. JOHN, 8vo.

An edition of HOMER has lately made its appearance from the Clarendon press, in four volumes quarto, printed at the expense, and under the actual superintendance, of the three brothers of the Grenville family, the Marquis of Buckingham, Mr. T. G. and Lord G. with the co-operation, it is said, of one or two learned prelates, early connected with the studies of that family. The text is corrected in a few places. This edition has acquired the distinguishing name of the GRENVILLE HOMER.

Mr. C. TAYLOR has completed his quarto edition of CALMET's *Dictionary of the Holy Bible*. It may be had in 64 numbers, on common paper, at one shilling each, or in 21 parts on fine paper, at five shillings each. The value of the original work is generally known; but the present editor has greatly enhanced it by *entirely new Illustrations of Scripture Incidents and Expressions*, which he has subjoined under the title of FRAGMENTS, and which are selected from voyages and travels into the East, and elucidate the sacred records by the same customs, manners, and ideas, which are maintained in the East at this very day. The whole is accompanied by maps, plates, &c. from the best authorities. The same editor has just published, in twelve numbers common paper, or four parts fine paper, *A Supplement to Calmet's Dictionary*; containing words, &c. omitted in the dictionary; and further remarks, &c. in continuation of the fragments. He is now publishing, in eight parts fine paper, *Scripture illustrated* by engravings referring to natural science, customs, manners, &c. of the East; with dissertations, and an expository Index of those passages in the Bible.

which are capable of illustration by the knowledge of nature.

A *Monthly Law Journal* will commence on the 1st of March, to be conducted by JOHN MORGAN, and T. W. WILLIAMS, Esqrs. both of the Inner Temple, Barristers at Law. It is intended to embrace the whole theory and practice of law, and to exhibit clear notices of every alteration; and will contain *Reports* of important Cases; *Original Dissertations;* the *Analysis and Review of all new Law Books*, &c. &c. &c.

A new work is announced, the first volume of which will be published this spring, to be continued annually, entitled, The *Annual Review*, or *Register of Literature*. The editor will be Mr. A. AIKIN.

The most effectual remedy yet employed against the bite of venomous serpents, is said to be caustic volatile alkali, given in water internally, as strong as it can be borne, and frequently repeated for a considerable time, besides applying the same to the wounded part. Eau de luce, spirits of hartshorn, or any similar preparation of this substance that can be had, will answer the purpose. The same remedy is said to have been found effectual in stings from bees or wasps, in the middle of the throat; which sometimes happen in the cyder countries, on drinking new cyder, in which there happens to be half drowned bees or wasps.

In our last (vol. i. p. 810) we took notice of the important uses to which Galvanism may eventually be applied. To prove its power in exciting muscular action the body of *Forster*, who was executed on the 17th Inst. was subjected to the *Galvanic* process, by M. ALDINI, under the inspection of Mr. Keate, and several other gentlemen. On the first application of the process to the face, the jaw of the deceased began to quiver, and the adjoining muscles were horribly contorted, and one eye was actually opened. In the subsequent part of the process, the right hand was raised and clenched, and the legs and thighs were set in motion, and it appeared to the uninformed part of the bye-standers, as if the wretched man was on the eve of being restored to life.

FRANCE.

M. GUYTON-MORVEAU gives the following directions for fumigating infected apartments with muriatic acid gas, which may be easily practised in any family. No other apparatus is necessary than a bottle of sulphuric acid (oil of vitriol of the shops,) a large glass goblet, and some common salt. The goblet being placed on the ground, or on a table in the middle of the room, a large spoonful of the salt must be put into it, and a very small *liqueur* glassful of the acid should be added at three or four different times, with an interval between each time: at every effusion of the acid, there will be disengaged and diffused throughout the apartment a quantity of vapour, which will come into contact with the fetid or malignant miasmata, without producing any inconvenience to the persons present.

A supurb cabinet of medals is announced for sale at Paris, which was collected, during forty years, in Asia, Africa, and Europe, by D. BAILLYET, formerly Bishop of Babylon, and French Consul at Bagdad. This collection consists of near 6500 medals of gold, silver, and bronze, classed and arranged by the bishop's nephew, a distinguished amateur of Besancon, to whom they descended by inheritance.

On Monday, the 27th of December, M. LANGLES began, at Paris, a winter course of Persian lessons; M. DE SACY, a course of Arabic; and M. DE VILLOISON, a course of that Greek which is now a living language in Russia and Turkey. These courses are given under the immediate authority and patronage of the French Government. It would be of importance to the interests of the English East India Company, to form an establishment in London for the purpose of giving public instruction in the Persian and Arabic languages, as these are the common dialects, equally of trade and elegance, in the East.

M. LE ROUX has suggested a hint respecting the poison of hydrophobia, which deserves attention. He recommends the butter of antimony, as capable of destroying the infection in the wound by chemical affinity.

Citizen POTEL, has discovered, that oxygenated muriatic acid gas, may be employed with the greatest advantage in all cases of asphyxia. Several rats, which had been found drowned, being placed within the action of some of this gas, were speedily resuscitated: he repeated the experiments on the same rats, and on several cats, with equal success; he even made some experiments on himself, which were crowned with success. The Academy of Dijon has appointed commissioners to ascertain the property of this gas, in cases of apparent sudden death.

GENEVA.

The physicians of this city have published an advertisement, which, when the children are christened, is delivered by the clergyman to the godfathers after the baptism is over, is order to render the people more favourable to the Vaccine Inoculation, by presenting it to them as a matter of conscience. This is worthy of imitation.

ITALY.

The rulers of the Italian Republic hoping, by vaccination, entirely to exterminate the small-pox, have forbidden all inoculation with the matter of the small-pox, unless under an express permission from the public authorities.

The cochineal insect, with the plant on which it feeds, have been successfully introduced at Genoa. Both the plant and insect appear to thrive in that climate.

GERMANY.

Count RUMFORD, since his return to Munich, has procured the institution of a society for conversation and reading, somewhat on the plan of the Royal institution of Great Britain. It is denominated the MUSEUM. Its first public meeting was on the 4th of November.

An order has appeared at Vienna, by which all public libraries and reading institutions are prohibited from lending any works of VOLTAIRE, ROUSSEAU, BOYLE, HELVETIUS, &c. to their supporters.

In pp. 134 and 191 of our first volume, we gave some account of Dr. GALL's Lectures on Skulls. His disciples name this new science *Encephalo-cranioscopy*. It consists in ascertaining the faculties of the soul by the configuration of the skull. The author of this theory considers the brain to be the material organ of the internal faculties, and that the size and situation of the brain, which is different in every individual, very early makes an impression on the substance of the skull, producing certain indentings and elevations, from feeling which we may draw conclusions relative to certain corresponding powers and dispositions of the soul. This science differs from that of physiognomy, in that no attention is paid in it to the solid and soft parts of the countenance, and the traits and lineaments of the face. Dr Gall's researches have already discovered to him, as he imagines, the organs of a great variety of faculties, such as the tenacity of life, the instinct of self-preservation, the external senses, attachment and friendship, courage, cunning, the love of glory, the love of truth, the sense for colours, numbers, music, &c. the metaphysical spirit, the spirit of satire, mildness, theosophia, &c. &c. The curious reader may see an account of all these organs, as they exist in man or other animals, in two papers, Art. xiv. and xxii. of vol. xiv. of Tilloch's Phil. Mag. translated from the French of Dr. Bojanus, in his "Short View of the Cragnionomic System of Dr. Gall," printed in the *Magazine Encyclopedique*. To instance in the organ of courage; Dr. Gall makes the space of about an inch above and behind the ear the seat of this organ. It contributes to enlarge the size of the head, and to separate the ears from each other. It is very striking in the hyæna, the lion, the wolf, the wild boar, &c. while the ass, the grey-hound, the sheep, and the hare, which are distinguished by their timidity, are entirely destitute of this organ. In mettlesome horses the back part of the head is very broad, because in them the organs of courage are very much developed, a circumstance which has not escaped the attention of horse-dealers. This system, it has been apprehended, favours materialism; and, on this account, the author was for some time prohibited from reading his lectures, as our readers have been already informed, (Christ. Observ. vol. i. p. 135.) This apprehension, however, appears to be without foundation. The residence of the soul may be so modified, as to affect the inhabitant very variously in different persons; yet thought and will must still remain infinitely different from any modifications of matter. Thought may, indeed, be assisted or impeded by the physical organization; and the will may also find in one branch of duty great difficulties thrown in the way by physical organization, and in another little or no difficulty; and this is conformable to our constant experience. But in this there is nothing incompatible with the accountableness of man for his state and actions; while Christianity proposes to him means and motives adequate to the resistance of all his physical propensities to evil.

M. LICHTENSTEIN has been lately employed at Brunswick, in decyphering the inscriptions on some of the Persian and Babylonian bricks. Of one of the inscriptions he has given a metrical translation, which proves to be a discourse addressed by a priest to some women, who were lamenting the dead. M. Lichtenstein is occupied with a great work, which is intended to embrace all that has been discovered and collected respecting these objects.

SWEDEN.

GUSTAVUS VASA conceived the magnificent plan of joining the Baltic with the North Sea, by connecting a chain of lakes; the Malar, the Hjelmar, and the Wenner, which are not far disjoined; and which, with the river Gotha, would form a communication, extending from Stockholm to Gothenburg. It was begun by Charles XII. and the attempt was at different times resumed in the succeeding reigns, and large sums of money were foolishly squandered without making any solid advancement. The undertaking was recently transferred to a company of merchants, interested in its success, and who subscribed liberally, on the prospect of a toll granted to them. Under their management, the canal was prosecuted, and has been completed in five or six years. It is certainly one of the grandest works of the kind that has been executed, and reflects great credit on the spirit and ingenuity of the Swedish nation. To form a just idea of the difficulties surmounted, we must not consider the length of the canal, so much as its great width, the frequency of the locks, and the refractory nature of the materials in which the excavation is made. It is cut through a hill, or continued rock, of the hardest granite, by the force of gunpowder and the usual operations of mining. The canal has nine locks, with the intermediate basons, of which the depth is about 16, and the breadth 22 feet; it can, therefore, admit ships of very large burden.

M. EDELCRANTZ, soon after the establishment of Telegraphs in France, is said to have invented one which appears to be the simplest

and most complete yet devised. He has written a pamphlet on the subject, which has been translated into French. His principle is different from that adopted in France, and is founded on the application of the binary arithmetic of Leibnitz. The mechanism of his Telegraph is stated to be admirable for its facility and precision. Any person may learn in a few minutes to perform exactly all its manœuvres; and yet, by very slight changes, the signals are susceptible of an astonishing number of combinations. A line of telegraphs upon this principle is extended from Stockholm to the frontiers of Russia. Despatches are hereby transmitted, when the state of the weather, or the weakness of the ice across the gulf of Bothnia, renders the passage of that gulf dangerous.

TURKEY.

Letters from Bassora of the 17th of June, from the British Consul at that place, and Dr. Milne, Physician to the Factory, addressed to Dr. De Carro, of Vienna, confirm the happy result of Vaccine Inoculation, which has been introduced into several parts of the East, by the zeal of Dr. De Carro. This beneficial practice has found its way both to Bassora and Bagdad.

NORTH AMERICA.

On Tuesday, the 14th of September, was held the first Meeting of all the Governours of the NEW UNIVERSITY OF KING'S COLLEGE, at WINDSOR, in NOVA SCOTIA, incorporated by His Majesty's Royal Charter, bearing date the 12th of May, 1802. They consist of his Excellency Sir John Wentworth, Bart. LL. D. &c. Upon this occasion, the charter was publicly read in the College Hall. It establishes "at Windsor, in the province of Nova Scotia, one College, the Mother of an University, for the education and instruction of youth and students, in arts and faculties, to continue for ever, and to be called King's College; by the name and style of 'The Governors, President, and Fellows of King's College, at Windsor, in the Province of Nova Scotia.'"

In a Memoir, printed in the last volume of the Transactions of the American Philosophical Society, Dr. BARTON has proved, by a variety of facts, that the motions of Birds, which have been attributed to a fascinating power in the eyes of serpents, are, in reality, intended to drive away the reptiles from the young of the birds, or to divert their attention from the nest. He asserts, that the rattle-snake is not a hardy animal; that a very slight stroke on any part of its body disables it from running at all; and the slightest blow on the top of the head is followed by instant death. The skull-bone is remarkably thin and brittle. The substance of this Memoir is confirmed in another paper by M. DE BEAUVOIS; who asserts also, from his own observation, that the young rattle-snakes conceal themselves in the belly of the female, at the approach of danger, into which they enter by the mouth.

In the same volume, Mr. HECKWALDER gives a very curious account of the instinct of a bird called the Nine Killer. It appears that this bird-hawk, as it is called by some persons, catches grasshoppers, and sticks them on sharp thorny bushes or trees, as baits for other smaller birds, on which the Nine Killer lives. it is asserted by the common people, that this bird practises the catching and sticking-up nine grasshoppers a-day, and, as they know it does not live on insects, they believe it must employ itself in this manner for its amusement. Some naturalists, among whom is Mr. Heckwalder, have taken pains to watch the progress of the business; and there seems little reason to doubt, that the grasshoppers, which are always placed in their natural position, are stuck as baits for the animals which serve for the Nine Killer's food.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

COUNSEL for Christians A sermon, preached October 24, 1802. By the Rev. R. Caddick.

An Abridgment of the Bishop of Lincoln's Elements of Christian Theology; containing Proofs of the Authenticity and Inspiration of the Holy Scriptures; a Summary of the History of the Jews; a Statement of the Contents of the Old and New Testaments; an Account of the English Translations of the Bible, and of the Liturgy; and a Scriptural Exposition of the Thirty-nine Articles. By Samuel Clapham, M A 8vo.

Sermons on the Parables. By John Farrer, M. A vol 2, 8vo.

Sermons on Various Subjects. Selected, abridged, and translated, from l'Année Evangélique of F. J. Durand. By the Rev. Richard Monkhouse, D. D. 8vo.

Characters of Virtues and Vices. By Dr. Joseph Hall, Bishop of Norwich, from his collected Works published in 1614. No. I. To be continued Weekly, and completed in five Numbers.

The first Volume of Dr. Doddridge's Works, royal octavo, including the Author's Life. By Mr. Job Orton. With Additional Notes from Dr. Kippis; the Rise and Progress of Religion in the Soul; Christianity, founded on Argument, in Three Letters; and an Address to the Master of a Family, on Family Religion; with an elegant Portrait, engraved by Branwhite.

The Certainty of the Resurrection, argued from the Nature of Christ's Mediatorial Kingdom. A Sermon, preached at Castlegate, Nottingham, May 5, 1802, before an Association of Ministers, and printed at their request. By Edward Williams, D. D.

MISCELLANEOUS.

Astronomical and Geographical Essays; containing the general Principles of Astronomy, the Use of the Globes, &c. illustrated by Sixteen Plates, in 8vo. By the late George Adams, Mathematical Instrument Maker to his Majesty. The Fifth Edition. Revised and improved by William Jones.

Parental Education; or, Domestic Lessons. A Miscellany intended for Youth. By E. A. Kendall, Esq.

Maternal Instruction; or, Family Conversations on Moral and Entertaining Subjects; interspersed with History, Biography, &c. Designed for Youth. By Elizabeth Helme, 2 vols. 12mo.

A Key to Chambaud's Exercises; being a correct Translation of the various Exercises contained in that Book. By E. J. Voisin.

Lecteur Francois; ou, Recueil de Pieces en Prose et en Vers. Par Lindley Murray, 12mo.

Elementa Grammaticæ Ciceroniana; or, an Introduction to Latin Grammar, founded principally on the Authority of Cicero. By the Rev. Calvin Winstanley, A. M.

Practical Observations on Surgery, with Cases. By William Hey, Esq. F. R. S. Senior Surgeon of the General Infirmary, at Leeds, 8vo.

A Letter to Lord Auckland, on the Abuses in the General Post Office.

A Second Letter to the Hon. Charles James Fox, M. P. and Professor of Morals and Politics in the French National Institute. By William Cobbett.

A Few Days in Paris; with Remarks characteristic of several distinguished Personages.

The Edinburgh Review; or, Critical Journal, No. I. To be continued quarterly.

Annals of Philosophy, Natural History, Chemistry, Literature, Agriculture, and the Mechanical and Fine Arts. By several Gentlemen. To be continued Annually. Volume the Second, for the Year 1801.

The New Annual Register, for the Year 1801.

Observations on the present relative Situation of Great Britain and France, November, 1802.

The Speech of the Right Hon. Henry Addington, Chancellor of the Exchequer, on the Opening of the Budget, December 10, 1802.

The Speech of R. B. Sheridan, Esq. on the Motion for the Army Establishment, December 8, 1802.

Poems, including the Restoration of the Jews, a Seaton Prize-poem, the Destruction of Babylon, and many Translations into English and Latin. By the Rev. F. Wrangham, A. M.

FRENCH BOOKS IMPORTED.

Examen de l'Esclavage en général et des Négres en particulier, 2 vols. 8vo.

Analyse du Voyage en Egypte, par Denou, 8vo.

Chansonnier de l'Amour, 18mo.

Etat Commercial de la France, 3 vols. 8vo.

Histoire de la Canne et Precis sur-les Moyens de la cultiver, et d'en Extraire de Sucre, de la rafiner, &c. &c. Par Dutrone, 8vo.

Nouvelles Observations sur les Abeilles, adressés a Charles Bonnet, par Huber, suivies du Manuel Pratique de la Culture des Abeilles, par Huber.

Recherches sur la Nature et les Causes de la Richesse des Nations, trad. de l'Anglois de Smith, augmentées de faits les plus recens et les mieux constatés, par Gurnier, 5 vols.

Voyage au Sénégal, 1 vol. 4to. et Atlas.

Voyage en Afriques. Par Goiberry, 2 vols.

Voyage en Islande, 5 vols. 8vo. et Atlas.

Voyage Pittoresque en Scandinavie, 24 Vues, 4to.

RELIGIOUS INTELLIGENCE.

The following is an Abstract of the Account recently published by the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, *of the Progress of their Missions in the* EAST INDIES, *since the Publication of the last Report.* (See Christ. Observ. vol. 1, p. 128)

THE Rev. Mr. Gericke, in a letter dated Vepery, near Madras, October 9, 1800, states, that the difficulties he had been put to, in re-building Cuddalore Church, he had been enabled to surmount by means of the salary he had received from government, for attending the sick, and officiating at the Naval Hospital. For his services at the Naval Asylum, where the Admiral himself had often attended, he piously observes, they had been well rewarded by the attention paid to them.

At *Madras*, in the *Malabar* congregation, there had been baptized, during the year 1799, 26 children and 9 adults, and on Easter Day there had been 108 communicants. Besides Malabarians, there had been baptized 49 children, and 63 had communicated on Easter Day. Three converts had also been received from popery. At *Cuddalore*, *Negapatam*, *Pullicat*, *Samulcotta*, and *Jagemaikpooram*, there had been baptized in the same year 72 children and 7 adults.

Mr. Gericke, in another letter, dated February 7, 1801, expressed himself greatly rejoiced to learn that the society was endeavouring to provide another missionary, and it was his prayer that he might prove to be of a truly apostolical character. In the Southern countries,

several new congregations had recently sprung up. At *Dindegal*, a chapel had been erected at the expense of the congregation; and at *Madura*, that populous capital, a chapel was about to be built. Mr. Gericke's advice to make *Satianaden*, the country priest, an itinerant teacher, had been attended with a particular blessing. Some hundreds had been instructed and baptized by him. But this blessing increased his care and anxiety how to provide all these places with faithful labourers. To *Dindegal* a catechist had been sent to nurture the new congregation. For *Madura*, they had not yet found one. *Satianaden* was then at *Tanjore*, and was thence to go to *Mudalore*, where a number of families, who had been instructed by the catechists, were waiting to be baptized by him.

During the year 1800, Mr. Gericke remarks, that in the *Madras Malabar* congregation, 29 children and 5 adults had been baptized, and 143 had communicated on Easter Day; and of other nations, 37 children and 7 adults had been baptized, and 63 had communicated. At *Cuddalore*, *Negapatam*, *Vellore*, *Arnee*, *Madura*, *Dindegal*, *Sadras*, and *Pullicat*, 68 children and 12 adults, had been baptized.

Mr. Gericke, in another letter, dated July 7, 1801, states, that he had been to *Tanjore*, to meet *Satianaden*, and to confer with him and the missionaries on the concerns of the mission. In the course of his journey Mr. Gericke had stopped at *Tranquebar*, to confer with the brethren there, how best to provide for the institutions they had so much at heart. On the capture of *Tranquebar*, by the English, he returned to it, and went with them to the commandant, and delivered a statement concerning the mission. The answer sent by government was very favourable.

Mr. Gericke states, that the missionaries at *Tanjore* had been, and were still in trouble, through the rebellion in the South; that the congregations had suffered great afflictions; had been plundered, confined, and tortured; that some of the chapels had been destroyed, and the books burned; that many had been obliged to hide themselves in the woods, and that as yet they saw no end of their troubles.

Mr. Gericke enclosed a letter to the Society from *Serfogee Maha*, *Rajah* of *Tanjore*, of whom he adds, that "no son can have a greater regard for his father than this good *Hindoo* had for Mr. Swartz, and still has for his memory."

The Rajah's letter contains a request that the Society would erect a monument of marble in his capital, to be fixed to the pillar next to the pulpit from which he preached, to perpetuate the memory of Father *Swartz*, "and to manifest the great esteem I have for the character of that great and good man, and the gratitude I owe him, my father, my friend, the protector and guardian of my youth." "May you," he adds, "Honourable Sirs, ever be enabled to send to this country such missionaries as are like the late Rev. Mr. Swartz." With this request of the *Rajah*, the Society have thought proper to comply.

The Rev. Mr. *Pohlè*, in a letter dated Trichinapolly, 16 February, 1801, states, that having been in indifferent health, he had had the kind assistance of the Rev. Mr. Ball, at the Garrison, and his Catechists had officiated in the *Malabar* and *Portuguese* congregations. When unable to leave home himself, his Catechists had been more frequent in their visits to the natives around the country, and several heathens instructed by them, had been baptized by *Satianaden*, the *Tanjore* country priest, who had performed all ministerial acts among the Christians of those parts. During the year 1800, 52, including 9 adults, had been baptized by him and *Satianaden*; 9 had been received from popery, and 124 persons had communicated. In the *English* school were 50 scholars, in the *Malabar* 15 The *Malabar* congregation consisted of 231, the *Portuguese* of 60: at *Dindegal*, the *Malabarians* and *Portuguese* together made upwards of 70. Mr. *Pohlè* expressed his gratitude to God for all the mercies they had experienced, and particularly for the enjoyment of peace amidst surrounding war.

The Rev. Messrs. Kolhoff and Holzberg, in a letter, dated at Tanjore, 13 March, 1801, lament the loss sustained by the death of Mr. Jœnicke; and they sensibly feel the laborious charge of attending congregations 250 miles from *Tanjore*, which are also increasing more and more. *Satianaden* had at Madura, Dindegal, and other places, diligently sowed the good seed of the word of God, and the divine blessing had attended his labours. Besides attending to their local duties, they had themselves made several journeys westward, visiting the Christians in different places, whom they catechised and instructed in all the saving truths of the Gospel; and embracing all opportunities of conversing with the Heathens, to convince them of their errors. At *Buddalore*, 12 miles west of *Tanjore*, where there is a numerous congregation, they had erected a house of prayer, sufficient to contain 300 persons. *Dawasagayam*, an able and faithful Catechist, was stationed there, and they had appointed one of the Seminarists to assist him. In the course of the year, they had received several visits from the brethren at Tranquebar, Messrs. John and Crammerer, and had received much comfort and edification from them. The increase of the congregation in 1800, was as follows: 46 children baptized, 94 heathens properly instructed and baptized, and 17 converts from the Romish communion. The four schools were continued. In the *Malabar* school were 162 children, consisting of 18 Seminarists, 55 out-scholars, 45 boys maintained by the mission, and 44 girls. In the *English* school were 10 boys; and in the schools at Tanjore and Cumbagonam, 40. The Lord's Supper had been administered to 324 persons.

The Rev. the *Danish* Missionaries, in a letter, dated at Tranquebar, 22 February, 1801, state, that amidst some distressing circumstances, they had not been without others tending to produce that rejoicing in the Lord which furnished support under calamities. Not only the Rajah of *Tanjore*, and the Resident, Mr. *Torin*, had shewn very kind dispositions towards them, but the Collector, Mr. *Harris*, had furnished some much wanted accommodations to the country Catechists, and had likewise published an order that the Christians might not again be prevented from attending on Sundays upon divine service, nor be molested in any respect, on account of their religion: nor be forced to assist at heathen feasts and in heathen ceremonies.

During the year 1800, in the *Tranquebar* mission, 21 Heathens, including 2 Caffries and 2 Malays, and 161 children born in the congregation, had been baptized. The communicants were 1115, the school children 200.

From the Society's report, it further appears, that the number of children in the Charity Schools under the Society's patronage, in and about London, amounts to 7108, viz. 4180 boys, 2928 girls; and that since the setting up of the schools, 42330 boys and 20399 girls have been put out to apprenticeships and services, or taken from school by their friends.

It is also stated, that during the year 1801, the following books were distributed by the Society, viz. 7291 Bibles, 9958 New Testaments and Psalters, 12895 Common Prayers, 14710 other bound books, and 96354 small tracts.

*** *We postpone some other Articles of Religious Intelligence for want of room.*

VIEW OF PUBLIC AFFAIRS.

FRANCE.

During the present month, the French Journals have been filled with vehement charges of treachery and hostility against the government of this country, which, with very little trouble, might be shewn to be wholly unfounded: but as none of our readers are likely to be influenced by them, and as our work we fear will not be of much use in dispelling the delusion in France, we shall not think it necessary to enter on their refutation.

One object which Bonaparte seems greatly to have at heart, would appear, from a late official publication of his, to be the entire ex-

clusion of Great Britain from the continent. The publication to which we allude, is his Address to the Deputies of the Helvetic Cantons, in which will be found several striking illustrations of his dislike to this country, and of his wish to give the law to other states. "There are in Switzerland," he observes, "both pure democracies and governments engrossed by particular families: both *cannot* subsist together. The three principles on which *alone* tranquillity can be restored, are these—a general equality of rights among the Cantons, and entire renunciation of all aristocratic family rights, and a federative conformation in respect to each Canton. The French and Italian Republics *cannot* agree to the institution of a government in Switzerland that might become either directly or indirectly hostile to their interests. The insurgents have insulted the French nation, and have declared themselves against an equality of rights. It is the duty of France, to take care that there shall not be formed on its border a system hostile to France. A government *will be established* in Helvetia, such as in its spirit may be always friendly to France. England has not, and *ought not* to have any relation with Switzerland. Her dangerous emissaries *cannot* be tolerated in this country. Switzerland has one mode of aspiring at real greatness; this would be by her incorporation with France, of which she would form two departments: but she has been separated from that country by nature, who has herself fixed its limits. Nothing but a federal government, adapted to the ancient constitution, but without inequality, without subjects, and without privileges or patricians, can suit Switzerland."

The fate of Bonaparte's expedition to St. Domingo must prove a great mortification to him. But it is said to have been of essential use to him, by affording easy means of ridding himself of the disaffected part of his troops. The equipment of vessels of war, continues to be carried on with great activity in the French ports; and an armament of a very extensive nature has been prepared, which is said to be intended for Louisiana. The probability, however, is, that its real destination is St. Domingo, although the unwillingness of the army to engage in that service makes it politic to conceal it. At Louisiana there can be no occasion for that numerous body of troops, or those great quantities of ordnance, &c. which have been embarked; while St. Domingo will be inevitably lost to the French, without large and speedy reinforcements. By what has recently passed, we are confirmed in the opinion which we expressed at the first, that its subjugation could only be effected by the almost total extermination of the Blacks. Depots have been established in France, for the reception of such as choose to volunteer their services in the Colonies, but we apprehend they will not fill fast.

Florida, it is said, has been ceded to France.

By a decree of the French Senate, an annual sum of five millions of livres has been appropriated to the payment of the salaries of its own members; and a senatorship, with a salary of 25,000 livres, is affixed to every tribunal of appeal; the appointment to which, the Chief Consul retains in his own hands.

The fashion of court mourning seems to have revived in France, the upper ranks having gone into mourning for General Leclerc. The ancient dates also begin now to be subjoined to the revolutionary ones, in the Moniteur, the French official paper. These circumstances, though minute, are far from being unimportant.

A Consular Decree has been issued, directing that the wife of the First Consul shall have four ladies to do the honours of the Palace.

ITALY.

The organic law, which establishes the new government at Genoa, has been published there. According to it, the government will consist of a Senate, in which a Doge is to preside. There are to be five great officers of state, viz. the Ministers of Justice and Legislation, of the Interior, of War, of the Marine, and of Finance. The senate is to consist of thirty senators; each senator to be thirty years old, and remain in office six years.

The Doge is to be chosen by the senate, and continue in office six years; nor can he be again elected till after six years.

Letters from Genoa, of the 15th December, mention the sudden demolition of more than two-third parts of the Village of Villaguardia, near Orneglia, by a convulsion of the earth. The village was composed of about eighty dwelling-houses and four hundred inhabitants. It stood on the slope of a hill, in high cultivation, and abounding in copious springs of fresh water. On the evening of the 22d of November last, two apertures were found to have been convulsively made in the ground near the village church. It rained all that night. At day-break, on the 23d, an enormous mass burst down from the summit of the hill, brought before it all the surface earth, and fell at last upon the houses of the village. The roof of the church was the first thing demolished, when fifty-seven of the houses met, one after another, the same overthrow. This passed in the course of the 23d, and so slowly, that the unfortunate villagers could view, at leisure, the progress of their disaster. In the night of the 23d, the ruins were removed to the distance of two hundred paces from their former situation. On the morning of the 24th, the remaining houses were seen standing within a precipitious accumulation of earth, which, extending entirely round them, presented every where a perpendicular front, and rose to the elevation of fifty fathoms. Vineyards, gardens, olive trees, were all crushed, and carried in one mass into the next river. The channel of the riv was filled up, and the stream above converted into a lake.

An opposite rock, on the territory of Bestagno, at last arrested the motion of the mass. A slope, one of the best cultivated in Italy, remains now but a bare rock. On a tract of land, four miles long and one broad, there now remains nothing to strike the eye but ruined houses, deracinated trees, and stagnated water. The poor people of the village have no present shelter but that of a few of their cottages which are yet standing, and from which they can view only their ruined property, and desolated fields.

TURKEY.

The Navigation of the Black Sea by the English has commenced.

EGYPT.

The affairs of the Turks in this country, seem to be in a very desperate situation, and the wrecks of their army have probably been preserved from utter destruction, only by the protection of the British troops, which still garrison Alexandria. An agent from the First Consul has lately visited Egypt, under pretence of attending to the interests of the French commerce in that quarter. This, however, is an idle pretence, and only shews how greatly Bonaparte languishes for the object on which he once fixed his heart. What course will now be pursued by this country, is uncertain. The abandonment of Egypt will probably be insisted on by Bonaparte; and yet, in its present circumstances of distraction, and in the weakened state of the Ottoman power, in that quarter, our evacuation of it would prove, it is to be feared, only the signal for some fresh attempt of the First Consul.

EAST INDIES.

We mentioned, in a former number, the arrival of a Persian Ambassador at Bombay. Accounts have been recently received of his having been killed in an affray which took place between his attendants and the Sepoys who were on duty, and which he was endeavouring at the time to quell. A Court of Inquiry was instituted for investigating the affair.

The troops under the command of General Baird, which had been employed in Egypt, have returned safely to Calcutta.

In consequence of the resolution of the Court of Directors, directing the College recently instituted at Calcutta to be suppressed, the Marquis Wellesley has announced that it will cease on the 31st of December, 1803. An intimation is, however, at the same time given of a hope that, in consequence of the explanations which were to be made to the Directors upon the subject, their resolution abolishing the College, would be reversed before the period fixed for its extinction arrived.

FRENCH WEST INDIES.

The last despatches from St. Domingo, which have appeared in the Moniteur, are dated the 9th November, and they confirm, in nearly its whole extent, the disastrous intelligence of the French army, received by way of America. Leclerc fell a victim to the prevailing malady on the 2d of November. The black chiefs, who had submitted, had again revolted; the whole open country was in the hands of the negroes, and disease seemed to complete their wishes. A long journal of the progress of Leclerc's disorder, together with an account of the appearances on opening the body, signed by the physician who attended him, is published in the Moniteur. The journal concludes with the following words, "Il a rendu son ame juste & vertueuse a minuit & demi." Leclerc has been succeeded in his command by General Rochambeau, but as he had not yet reached the Cape, the detail of operations is given by General Boyer, and it is in substance as follows:

"In the month of June, Touissant Louverture was arrested and sent to France. The plots of that brigand being at an end, tranquillity was more than ever assured. The disarming the negroes was pursued with activity and success. Some slight insurrections broke out, and were quelled. The heat was, however, excessive; it became impossible to make any movement. The *least* elevated mornes presented to us obstacles proportioned to the inconveniences of the temperature. The number of brigands increased. Our hospitals were filled with sick, and every day the sickness made new ravages. The brigands calculated its progress with a secret joy; but our troops were every where, and fought with courage, and a part of the brigands were punished and disarmed. In the latter end of August, Ch. Belair, an *atrocious* African, rose in insurrection; a party of the colonial troops, in our pay, joined him. After different combats, the *wretch* was taken with his *horrible* wife. A military commission condemned him to death. In the South, partial insurrections equally took place. Domage revolted, and burnt several plantations: this *wretch* was arrested, tried, and put to death. The insurrections in other quarters were also quelled, and the chiefs died the death of criminals; since, the Southern part has been tranquil. The Northern part is a prey to the *most dreadful* disturbances. Dessalines, Clervaux, and Christophe, are with the brigands. *Their boldness increases with our weakness.* Maurepan, and a great number of the chiefs, are arrested, and are on board the squadron. In the beginning of November, the General, impatient to repress *an army* of those Africans who had taken a position before the Cape, resolved to disperse the brigands; but fate had decided otherwise. He fell sick in the latter end of October, and died on the 2d of November. At the report of his death the brigands advanced with dreadful cries, but were every where *checked.* On the 6th of November, circumstances becoming *more urgent*, a general at-

tack took place. The enemy were every where repulsed and pursued; they evacuated the plains, and took refuge in the mornes. We expect reinforcements with impatience. The sickness has made dreadful ravages."

It may fairly be presumed, that when so much is officially acknowledged, the state of the French army must be deplorable indeed. The American accounts are more explicit in their representations of its calamitous and even desperate situation.* They state also that dreadful cruelties are practised by the French, and, we doubt not, by the Blacks likewise. Indeed it would appear, that no prisoners are made on either side; at least, that those who are taken, are only reserved for a more lingering and cruel death. On coming through the Bite of Leogane, an American captain reports that he saw a great number of dead negroes and some few whites floating in the sea; and he was told that a schooner weekly, and perhaps oftener, at Port Republicain, took 100 or 150 negroes on board, carried them out of the port, and on the first or second night stifled them, by burning brimstone in the hold, and then threw the bodies overboard. "We have been told," he adds, "that something of the same kind was supposed to be practised at the Cape. A brig there frequently took a number of blacks on board, went to sea, and in a few days returned empty; what became of them our informant did not pretend to say."

The misfortunes of the French, in the present instance, may be attributed to their perfidious conduct towards Touissant, whom they seized, in contempt of their engagements; and have now doomed, probably, to perpetual imprisonment. A letter said to have been addressed to Bonaparte by Touissant, on the first landing of the French force in St. Domingo, has been lately circulated, which, if genuine, reflects no less credit on his heart than on his understanding; while it may serve, in some degree, to account for the cruel and treacherous conduct he has experienced. We cannot vouch for its authenticity, but when we compare it with his former letters, of the genuineness of which no doubt has ever been expressed, the internal evidence in its favour appears to us very strong. Had we had room we should have inserted this interesting letter, but we hope to find an early opportunity of giving it place in our miscellaneous department.

The French papers contain details from GUADALOUPE, by which it appears, that in spite of the assurances continually held forth of the prosperity of that colony, it is by no means freed from the ravages of the brigands. Admiral Lacrosse complains extremely of the Swedish commandant at St. Bartholomew, for not arresting those brigands who had escaped from Guadaloupe thither, and who frequently returned unobserved and renewed their depredations.

* We ventured some time ago strongly to recommend a pamphlet, entitled "The Crisis of the Sugar Colonies," to the consideration of all who were interested in their fate. Now that events have justified the predictions, and confirmed much of the reasoning, of the able and ingenious author of that work, it may not be unseasonable again to recommend it to their attentive perusal.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

(Continued from vol. I. p. 758.)

In a former number, we gave the substance of what had passed in the House of Commons, when the Address to the King, in answer to his Speech at the opening of the Session was moved. A second debate took place, on the 24th of November, on bringing up the report of the address; in which *Mr Fox; The Chancellor of the Exchequer*, supported by *General Maitland*, and the *Secretary at War;* and *Mr. Windham*, supported by *Mr. Elliot;* went over similar ground to that which they occupied on the preceding day. We were pleased to observe a sentiment in *Mr Addington's* speech, which reflects great credit on his constitutional principles. Speaking of what had appeared in public prints, both in this country and in France, he gave it as his opinion, that the violent language employed on both sides, was very reprehensible. He thought it unworthy of the good sense of this country: but yet it was not his wish, on that account, that a finger should be laid on the freedom of the British press: the worst consequences it could produce, were light and insignificant, compared with such an outrage.

The only new view which was given of the policy to be pursued by this country, at the present crisis, was contained in a speech of considerable length made by *Mr. Wilberforce.* He took a comprehensive view of the subject before the House, and declared it to be his deliberate opinion, that Great Britain had been too forward to engage in war and in continental connections, and that, under the present circumstances of the country, it would be wise in us to pause before we renewed any continental alliance; for if the experience of the last ten years had not made us diffident upon these projects, it was most unhappily thrown away. He would add, that the people of this country were too honest to have much to do with the powers on the continent: we are always faithful to our engagements, they almost always faithless to us—always, when it suits their conveniency: and from this continental policy of faithlessness, we ought to learn to embark no further in continental affairs than we can see our way, particularly as there was reason to think that any combination we could

form might be dissolved, by such a bait as the partition of Turkey, which it was always in the power of France to hold out to our allies. What, he asked, could we expect from war, even on the supposition of uniform success, but to be put in the same situation in which we were previous to the conclusion of peace? But suppose we should be unsuccessful!—On a calm view of our situation, he was well persuaded, that war was not necessary, and he reminded the House that, dear as were our army and navy, our revenue, our trade, and all our resources, there was one advantage more important than all these, namely, that government should possess the hearts of the people. He thought that ministers acted wisely in restoring peace, and he trusted they would continue to act on the same principle. He hoped they would turn their thoughts to all kinds of internal improvements, to the reformation of abuses, to economy, to the improvement of the education of youth, as the best way to improve morals, and redress grievances, and to perpetuate the attachment of the people to that constitution, which renders us at once the envy and admiration of the whole world, and marked us out as a people enjoying the greatest blessings which it had yet pleased providence to bestow on mankind—a government under which liberty was enjoyed, and property protected, and all the comforts of human life better secured than any other age or country had yet felt. If this course were taken by government, we should have nothing to fear from the enormous size of France. In one word, our policy was to be watchful and cautious with respect to others, and with respect to ourselves, industrious in the improvement of our resources.

In the course of the debate *Lord Temple* having observed, that for this country to engage in war at the present moment was impracticable; that he did by no means wish for it, and that what he and his friends wished for was to convince the country, that, with the present set of ministers, they had no right to look for safety in war or security in peace, and that a change of men was necessary; *Mr. Fox*, with much pleasantry, commented on the noble Lord's eagerness to get into place, and advised him to pursue his object, if he would be successful, in a more politic and popular manner.

In the House of Commons, on the 1st of December, the House in a Committee of supply, resolved on the motion of *the Chancellor of the Exchequer*, that £2,781,532 15*s*. 2 1-2*d*. be granted to discharge outstanding Exchequer Bills, and on that of *Sir Philip Stevens*, that 50,000 men be granted for the sea service, including 12,000 marines, for the year 1803; and the following sums, for the space of 13 lunar months, for the said service:—

£1,202,500, at the rate of £1. 17*s*. per man per month.
1,235,000, victualling, £1. 18*s*. per man.
1,950,000, wear and tear, £3. per man.
162,500, ordnance, 2*s*. per man.

These different resolutions were agreed to without any opposition; but on bringing up the report of the committee, a debate took place, in which *Mr. Thomas Grenville*, supported by *Mr. Canning* and *Dr. Lawrence*, complained that ministers had furnished no ground on which the House should vote so large a naval establishment as was proposed. They had not stated those new circumstances in the situation of Europe, which had induced them to alter the purpose, which they had announced last session, of reducing our naval force to 30,000 men, expressing many doubts at the same time, that they would not employ, with sufficient vigour, the large force entrusted to them.

The Chancellor of the Exchequer and *Lord Hawkesbury* replied, that it would be very difficult to state the precise circumstances which seemed to them to require exactly 50,000 seamen, but on a general view of the situation and increased dangers of this country, they thought such a number would be proper. It was their object to place the country on a footing in which she might preserve peace, and possess ample and sufficient means of security. Their wish was to preserve peace by honourable means, and certainly peace with a large establishment was not so bad as war, as some gentlemen had not very justly argued.

The Attorney General expressed his surprise, that the opposition to the present vote should arise from a quarter where the clamour for a large establishment had been loudest, and the dangers of this country had been most strongly insisted on. They were convinced of the necessity of the measure, and yet they made long opposition speeches. It seemed to him, therefore, that the present opposition was nothing more than a scramble for power, and that whatever measures ministers might pursue, they would still meet censure, unless they consented to gratify their opponents by resigning their places.

A debate of a similar nature took place on the 8th December, when, in a Committee of Supply, the Army Estimates were voted for the ensuing year. The force moved for by *the Secretary at War* was 130,000 men, and he gave as reasons for so large an establishment the increasing power of France, the aggrandizing spirit of her government, and the formidable attitude which that country at this moment assumed. For though it was the sincere wish of government to perpetuate the peace, it was their duty and determination to be prepared to repel any attack which the ambition or malice of an enemy might prompt him to make. The force of France, at the present moment, amounted to 427,910 men, it was, therefore, no more than prudent to enlarge our force.

Mr. Wyndham and his friends, while they signified that it was not their intention to oppose the supply moved for, affirmed that no public ground had been laid for it; no sufficient explanation had been made to the House of the reasons which had determined government to

alter their former plan of a low peace establishment; and contended, that the fluctuating conduct of his majesty's ministers, and the want of vigour and capacity they had shewn in making the peace, and since, in their line of conduct with respect to France, deprived them of all title to public confidence.

Mr. Fox argued against the increase of our peace establishment on very different grounds, namely, that the French government was less in a situation than formerly to make any attempt upon this country; that even if she should wish to attack us, such was the state of her navy, that she could not do it with any hope of success. In short, he thought there was greater ground for believing that the present peace would be permanent, than if it had been made with the Bourbons; for he had no doubt the First Consul was sincerely desirous of peace, and knew that war would be likely to disturb his power.

Mr. Sheridan, to whose speech on this night we have already alluded, took a line very different from his former political associate, a line, however, which appears to us to be consistent with sound sense and sound policy, and to do equal credit to his judgment and candour. "The crisis in which we are placed," said he, "is so big with tremendous importance, so pregnant with difficulty, apprehension, and peril, that every member is called upon to deliver his opinion on the present state of affairs, and to give his assistance in saving his country. If ever there was a moment when this house should shew to the country, to Europe, and to the world, that they are deluded by no party spirit, actuated by no paltry scramble for places, influenced by no mean, or mercenary motives, it surely is the present. In the increased power of France, and her restless spirit of aggrandizement, there is sufficient cause of alarm, and still more in the greater degree of ambition and animosity recently evinced by the Chief Consul. In my mind, his conduct towards Switzerland alone, betrays unequivocal demonstrations of perfidy, and a glaring lust of dominion. Still, however, I must think, whatever generous indignation this may excite, that no just cause for renewing the war has arisen. Peace should, if possible, be maintained. The effects of war are, in every instance, calamitous; but still we should be ready to meet, by a resolute resistance, the first act of aggression on the part of France. On this principle I vote for a large peace establishment. It is said, indeed, that Bonaparte is not desirous to hazard an attempt against us, because he has every thing to gain and nothing to lose. But are we such strangers to the workings of mortified pride, in the bosom of such a man, as to think he will not risk every thing to gratify it? The motives which urge him to aspire at universal empire, are more imperious in his case than they could be in that of the Bourbons. They had numerous means of supporting their power: but with him there is a kind of physical necessity for carrying on projects of conquest; for it is only by persuading the French that he aims at making them masters of the world, that he can expect them to continue his slaves. But where, except in England, is there an object worthy of his ambition? Russia is his tool; Prussia is his vassal; Turkey is in his toils; Germany is at his disposal; Italy is his property; Holland is under his command; Spain is at his beck; and Portugal crouches beneath his feet: nay, all the positions he takes, under pretence of commerce, are aimed, not at commercial improvement but at our destruction; witness St. Domingo, where he resigns the interior, and seizes and fortifies the sea-ports. Our commerce he knows to be the soul of our navy, the main engine of our safety. This, therefore, it is his great object to cripple and destroy. But on the subject of commerce he is, at the same time, so ignorant, that were he to set about transporting it to France, it would be as he conveyed busts and marbles from Italy, by means of his bayonets. There may, indeed, be in the volume of his heart, a marginal note for the King of Etruria; but the text runs upon the destruction of this country. It is the object of his morning prayer, and of his evening orisons, whether these be addressed to Mahomet, to Jupiter, or to Christ, to the goddess of battles or the goddess of reason. *Mr. Sheridan* then noticed the attack on ministers by Lord Temple and his friends, and considered their opposition and dislike as highly unreasonable and capricious. It reminded him of one of Martial's epigrams.

Non amo te Zebide, nec possum dicere quare,
Hoc tantum possum dicere, non amo te.

Which might be thus englished,

I do not like you, Doctor Fell,
The reason why, I cannot tell;
But this, I'm sure, I know full well,
I do not like you, Doctor Fell.

Mr. Sheridan concluded his speech, which was distinguished for solidity of argument, splendour of elocution, and brilliancy of wit, with expressing his wish that every Briton, from looking at the actual situation of France, would be induced heartily to unite in defence of our own constitution.

On the 10th of December, in the Committee of Ways and Means, the *Chancellor of the Exchequer* entered into a full view of the financial situation of the country, first premising, that in consequence of the rapid increase of the revenue, it had become necessary to apply to parliament to authorize the appropriation of the redundance. In the last session he had taken credit for £.4,500,000 as the growing produce of the Consolidated Fund for one year, to the 5th April, 1803. On the 5th October, 1802, only half a year, £.3,800,000 had actually been realized. The taxes proposed last year, he had stated to be likely to produce four millions. The produce of the first quarter had amounted to £.1,170,000. He then stated the SUPPLIES as follows, viz.

Navy, 50,000 men, ordinary, extraordinary buildings, &c.	£ 6,669,378
Army, 130,000 men, extraordinaries, &c.	7,500,000
Ordnance	787,947
Corn Bounties	524,573
Miscellaneous	1,000,000
Irish Grants	363,339
	16,845,237
Deduct for Ireland	2,123,015
Remains for England	14,722,222
To which add, to pay off Exchequer Bills on aids 1801, 1803, with interest	4,881,000
Repayment to India Company	1,000,000
Reduction of National Debt	100,000
Total for England	£20,703,222

WAYS AND MEANS.

Land and Malt	£.2,750,000
Surplus Consolidated Fund	6,500,000
Exchequer Bills on Aids, 1804,	11,000,000
Lottery	500,000
	£20,750,000

Of the supplies, £5,805,573, were merely of a temporary nature. As for the permanent charges, they ought to be provided out of a permanent fund. In order to this no financial operation would be necessary this year, except funding six or eight millions of Exchequer Bills, or if that could not be done, raising a loan to that amount.

The produce of the old permanent taxes, for the year ending October 10, 1802, was £15,483,724, double what it had been in 1792; of the new, £11,345,364—total, £26,829,088. The official value of British manufactures exported in 1801 was £24,473,000, in 1802 £27,897,297, but the real value in 1802 was forty-two millions, and in the present year will be not less than fifty.

Mr. Addington then proceeded to observe, that our trade upheld the trade of Europe. We had the start of other countries; and he doubted not should maintain our superiority; he felt no fear of rivalry. "Indeed," he added, "when I look to the country in every view it holds out, I do not see any cause for serious apprehension. When I see our revenue, manufactures, and commerce rapidly increasing, and from substantial causes; an army perfectly adequate to our security; a fleet capable of meeting the navy of Europe; a militia of 90,000 men, and a body of armed yeomanry besides; when I regard the bold and manly spirit of the nation; the people cemented in loyalty and affection, a few excepted, numerous in a tavern but few in the Strand—I have good grounds for anticipating the highest prosperity. When I see the people possessing all these advantages, disposed to use them, not for wars or objects of aggrandizement, but for justice and the maintenance of peace; not for the prosecution of visionary schemes, but for purposes of solid happiness, it must be a subject not only of delight to me, but of admiration to the world."

In the House of Lords, on the 13th of December, an unsuccessful attempt was made by Lord Spencer, supported by Lords Carlisle and Grenville, to prevent the passing of the Malt Duty Bill, on the ground that sufficient information as to the state of the country, to justify their voting the means of providing for a large establishment, had not been given by ministers. The arguments employed on both sides differed little from those employed in the Lower House. The circumstance, in the course of the debate, which particularly deserves notice, was the declaration of ministers, that Napper Tandy had not been set at liberty in consequence of any application from Bonaparte, but in consequence of important discoveries which he had himself made.

An act has been passed during the present Session, which reflects the highest credit on his majesty's government; we mean the act for appointing commissioners to investigate the irregularities and abuses which have prevailed in the different departments of the naval service, and to devise the most effectual means of correcting and preventing them in future. It cannot be doubted, that the great and only object of this measure was the public good; and therefore, whatever objections might arise to particular provisions of the act, its principle, it might fairly have been expected, would meet with the general concurrence of parliament. It was opposed, however, we are happy to say ineffectually, by Lord Temple, Mr. Canning, Dr. Lawrence, and some others, in the House of Commons; and by the Duke of Clarence, and a few more noble Lords in the House of Peers.

On the 29th of December, both Houses of Parliament adjourned to the 3d of February.

REMARKABLE EVENTS OF THE YEAR 1802.

JANUARY.

2. Accounts received of the surrender of Ternante to the British, on the 21st of June.

4. Both Houses of Parliament met, after a short adjournment, and further adjourned to the 14th.

14. Parliament met pursuant to adjournment, and adjourned again to the 19th.

15. Six of the mutineers of Admiral Campbell's squadron executed at Portsmouth, pursuant to their sentence.

17. Advice received of a Convention having been concluded at Madrid, by which the reversion of the sovereignty of Parma was made over to France.

19. Both Houses of Parliament again met, and adjourned to the 2d of February.

— Five more mutineers executed at Portsmouth, pursuant to their sentence.

26. The new Constitution of the Cisalpine, or Italian Republic, settled by the Consulta at

Lyons, and Bonaparte appointed President of that State.

27. The Earl of Clare, Lord Chancellor of Ireland died.

28. Joseph Wall, Esq. formerly Governor of Goree, executed at the Old Bailey, after having received several respites, for the murder of Serjeant Armstrong, who died in consequence of a punishment inflicted upon him in the year 1782.

FEBRUARY.

1. Advice received of several of the Beys of Egypt having been treacherously assassinated by order of the Turkish Commanders.

2. Parliament met, pursuant to adjournment, and proceeded to the despatch of business.

3. Official accounts received of a successful rebellion having taken place in the French island of Guadaloupe.

5. A French fleet, with a great number of troops on board, arrived at St. Domingo from Brest, and after much opposition effected a landing, and drove the black army into the interior.

9. Mr. Abbott chosen speaker of the House of Commons.

15. Advice received of the capture of the French frigate La Chiffonne, of 42 guns, by his Majesty's ship La Sybelle, Captain Adam.

23. A Treaty of Peace concluded between the French Republic and the Regency of Tunis.

MARCH.

27. A definitive Treaty of Peace between Great Britain on the one part, and France, Spain, and Holland on the other, signed at Amiens.

APRIL.

2. Orders received at the several King's ports to pay off a number of ships of war, in consequence of the peace.

5. The Minister agreed for a Loan of £25,000,000 for the service of the year.

— Lord Kenyon died at Bath, and was succeeded as Lord Chief Justice of the Court of King's Bench, by Sir Edward Law, now Lord Ellenborough.

— The Concordat, for re-establishing the forms of religion in France, presented to the Legislative Body of that Country, and agreed to.

15. An insurrection of a black corps took place at Dominica, which, however, was quelled.

18. Accounts received that the black army in St. Domingo, continued to oppose a vigorous resistance to the French troops.

24. The London Gazette announced the formal accession of the Courts of Denmark and Sweden to the Convention between Great Britain and Russia; in consequence of which, the system of armed neutrality in the North was completely abandoned and annulled.

29. Peace proclaimed throughout the metropolis, with the accustomed ceremony and pomp. At night a general illumination took place.

MAY.

11. Bonaparte elected First Consul for ten years, in addition to the seven years for which he was elected; and a decree passed for submitting to the people the propriety of electing him Consul for life.

13. Long debates took place in both Houses of Parliament, on the subject of the Definitive Treaty.

17. The French Legislature unanimously sanctioned the Definitive Treaty between Great Britain and France.

18. The Tribunate and Legislative Body of France adopted the project for establishing a Legion of Honour.

24. A Treaty concluded between France and the Prince of Orange.

28. Accounts received, that, after much desperate fighting, and extensive conflagrations in St. Domingo, a parley had been entered into between Leclerc and Toussaint.

JUNE.

1. A General Thanksgiving for the restoration of peace took place throughout the United Kingdom.

4. The King of Sardinia voluntarily abdicated his throne in favour of his brother, the Duke D'Aost.

7. The Turkish rebel Passwan Oglou defeated a body of the Grand Seignior's troops.

8. The Batavian Legislature adopted the project of a law for permitting the importation of British merchandize into the ports of Holland, on paying the ordinary duties.

12. An interview took place at Memel, between the Emperor of Russia and the King of Prussia.

15. Official accounts received from St. Domingo of Toussaint having concluded a treaty with the French.

26. The foundation stone of the London Docks at Wapping laid by the Chancellor of the Exchequer.

27. Advice received of a formidable insurrection, which had taken place in the French island of Guadaloupe.

28. His Majesty went in state to the House of Peers, and prorogued the Parliament with a speech from the throne.

29. The Parliament of the United Kingdom dissolved by a Proclamation from the King in Council.

— The London Gazette announced the accession of the Ottoman Porte to the Treaty of Amiens, and of that of the Court of Sweden to the Treaty concluded at Petersburgh, between England and Russia.

JULY.

14. The anniversary of the French Revolution celebrated at Paris with much order and decorum, but with very little splendour.

17. The Emperor of Germany issued a Rescript to the Diet of Ratisbon, for convoking an extraordinary Deputation of the Empire, to take into consideration a plan of indemnities agreed upon between the Emperor of Russia and the French Republic.

22. A part of the works carrying on at the new West India Docks gave way, and inundated the unfinished canals; ten or twelve of the workmen employed in which were unhappily drowned.

27. Lord Hawkesbury made a communication to a Deputation of the Turkey Company, which removed all apprehensions in the merchants respecting the Affairs of the Ottoman Empire.

AUGUST.

4. Bonaparte formally invested with the Consulship for life, by the several Constituted Authorities, after the votes of the people in favour of the measure had been declared.

5 An Organic Senatus Consultum of the Senate of France empowered Bonaparte to name his successor, and made several alterations in the Constitution of the Republic, all tending to strengthen the power of the Consular Chief.

8. A French squadron arrived before Algiers, and obtained reparation of the Dey, of certain injuries sustained by France from that power.

10. General Lasnes, the French Ambassador to the Court of Portugal, left Lisbon in consequence of the Minister of Police having insisted upon examining a part of his baggage.

— The Doge of the Ligurian Republic solemnly invested with supreme authority at Genoa, agreeably to the forms of the new Constitution of that country.

12. The Dutch Legislature decreed an amnesty for all offences connected with the Revolution in Holland.

14. In consequence of the business of the German indemnities, a body of Austrian troops stopped a Bavarian-corps, which was on its march to take possession of Passau, of which place the former, at the same time, possessed themselves.

15. A splendid fete, celebrated at Paris, in honour of the re-establishment of religious worship in France.

16. The new Parliament, which was appointed to meet on the 31st inst. further prorogued to the 5th October.

20. The circulation of English Newspapers prohibited in France.

21. A serious riot took place at Greenland Dock, in consequence of the ship-wrights insisting upon an advance of wages, and which was not quelled until the military had been called in by the magistrates.

22. Lord St. Vincent, accompanied by Captain Markham, Mr. Garthshore, and Mr. Marsden, set out upon a visit to the several Dock yards, where his Lordship made several necessary regulations, and corrected numerous abuses.

27. The new Docks at Blackwall opened in presence of the principal officers of state.

29. Accounts received that some new disturbances had broke out in St. Domingo, in consequence of which that island was declared to be in a state of siege.

SEPTEMBER.

7. An insurrection broke out in several of the small Cantons of Switzerland, which afterwards spread throughout the greater part of the country.

8. The extraordinary Deputation of the German Empire agreed to the plan of indemnities.

9. The Treaty of Peace between France and the Ottoman Porte celebrated at Paris with great joy.

14. The islands of Martinique and St Lucia delivered up to France, pursuant to the Treaty of Amiens.

— The London Gazette announced that the navigation of the Black Sea had been granted to Great Britain in common with France.

15. A dreadful fire broke out at Liverpool, which consumed the whole of the beautiful and extensive warehouses fronting St. George's Dock.

— The army of Swiss Patriots defeated the troops of the Government before Berne, and possessed themselves of that city, and also of Basle.

30. Bonaparte issued a proclamation, ordering the Deputies from the Cantons to repair to Paris, there to settle the Constitution of the Helvetic Republic.

OCTOBER.

5. The Helvetic Government declared their acceptance of the armed mediation of Bonaparte.

6. The island of Tobago delivered up to France, pursuant to the Treaty of Amiens.

14. The majority of the Extraordinary Deputation of the German Empire voted for the adoption of a new plan of indemnities presented by Russia and France.

24. Several of the principal cities in Switzerland garrisoned by French troops.

26. A shock of an earthquake happened at Constantinople.

30. The Diet of Schwitz abandoned all intention of further resistance, and dissolved itself. Thus terminated the Helvetic insurrection.

NOVEMBER.

1. The French took possession of the Dutchy of Parma and its dependencies.

6. General Andreossi, the Ambassador from the French Republic, arrived in London.

14. Lord Whitworth, Ambassador to France, and his suit, arrived at Paris.

16. Colonel Despard, and between thirty and forty persons of the lowest order, some of them soldiers of the Foot Guards, taken into custody on a charge of high treason.

— Both Houses of Parliament met pursuant to his Majesty's Proclamation.

18. The Swiss Deputies arrived at Paris, to arrange the Constitution of Helvetia.

23. His Majesty went in state to the House of Peers, and opened the business of the Session with a Speech from the Throne. After a long debate in both Houses, the Address to his Majesty passed unanimously.

DECEMBER.

1. The House of Commons voted 50,000 seamen and marines, for the service of the ensuing year.

3. M. Schimmelpenninck, the Dutch Plenipotentiary to the British Court, arrived in London.

4. The Emperor of Germany conditionally ratified the Conclusum of the Extraordinary Deputation, respecting the indemnities.

7. The Empress of Germany delivered of a son, who was baptized by the name of Charles.

8. A long debate took place in the House of Commons upon the subject of the Army Estimates, which were, however, unanimously voted.

29. Both Houses of Parliament adjourned to the 3d of February.

The Right Honourable Thomas Steele, and John Hiley Addington, are appointed Paymasters General of his Majesty's Forces.

On the 19th instant, William Adair Jackson, Esq. was chosen one of the Directors of the East India Company.

The unpleasant intelligence has been received of a mutiny having broke out on board his Majesty's ship Gibralter, of 84 guns, on her passage from the Streights to Malta, in company with the Triumph, Superb, and Dragon, of 74 each. The mutineers, it seems, succeeded in possessing themselves of the ship, and during their momentary success, ran her under the sterns of the other vessels, cheering them, in the hope that their several crews would join in the revolt. Happily, however, their expectations were completely disappointed. The mutineers finding their intentions entirely fail, became panic struck, and, in consequence, were subdued with very little difficulty by their officers, assisted by the marines, who are stated to have conducted themselves with the greatest gallantry on the occasion. The ringleaders of the mutiny were immediately secured, and three of them were hanged on the 19th ult. A few more, we understand, were expected to suffer the same fate. It is added, that subordination had been completely restored on board the Gibraltar, and that the spirit of mutiny had not, in the slightest degree, infected any of the other ships.

His Majesty's Special Commission, for the trial of the prisoners in custody for treasonable practices, was opened on the 20th, at the Sessions House, Newington, before Lord Ellenborough, and seven other commissioners. A most respectable jury was sworn in, who, after hearing an able charge from the Lord Chief Justice, retired; and at half past eight in the evening, returned a true bill for High Treason, against Colonel Despard and twelve others.

The weather during the present month has been unusually violent, and in consequence of it, many vessels have been lost. Among them is the East India Company's ship, Hindostan, which on the 11th inst. was wrecked near Margate. Seventeen of the crew perished. There was specie on board to the amount of £70,000.

There have been considerable fluctuations in the Stocks during the present month. The three per cent. consols are now about 70, and omnium at a discount of about 5 per cent.

OBITUARY.

To the Editor of the Christian Observer.

TWELVE years after the death of my eldest son, and seven years after the death of my daughter, that gracious Being, whose ways are all directed by perfect wisdom and righteousness, saw fit to call hence another of my sons, about a year after he had entered upon the ministerial office.

He had given a preference to the ministry from his early youth; and, when a boy, had often expressed a desire of labouring as a missionary amongst the heathen. When he was eleven years of age, he wrote a short sermon on those words of the Apostle, *So then they that are in the flesh cannot please God*, Rom. viii. 8. This text was his own choice, and was explained in the manner which, I believe, is agreeable to its true meaning. He had been accustomed, by the directions of his master, under whose tuition he then was, to write down what he could remember of one of the sermons which he heard at Church; and this excellent custom had, no doubt, made him so much acquainted with the composition of a sermon, as to enable him, at the age I have mentioned, to write a discourse, which, if enlarged, would not have been unsuitable to the pulpit.

The subsequent account will be chiefly collected from his private papers, his letters, and conversations with his most intimate friends during his last illness.

When he was seventeen years of age, he wrote the following short history of the preceding part of his life, to which he prefixed, as a motto, these texts of Scripture.

Because thy loving kindness is better than life, my lips shall praise thee.

Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

"I was born March 8.—I remember nothing till I was near six years old, except a few trifling circumstances. When I was about six years old, I was sent to Mr. B——'s school, at L——, where I remained till I was nine years old. I was there very guilty of telling lies, and chiefly such as would raise wonder and astonishment. *Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me, for thy goodness sake, O Lord.*

"When I was nine years of age, I went to the school of the Rev. Mr. ——. There I spent much pleasant time. Mr. —— towards the first was a little severe; but my disposition wanted severity, and I have reason to be thankful that he was so, for he has done me more good than I can express, and more perhaps than I am conscious of.

"I had, at several different times, religious convictions while I was there. Being ill of a fever, when I was about ten years old, I was taken home; and formed there many resolutions of living a good life if I should recover. Nay, I then began, as I thought, to be good, whether I should live or die. But such kind of resolutions have always the same end; I forgot them all when I had recovered my health. Sometimes afterwards, I had again convictions of heart that I was not going on right. The right way, however, I knew not, though I might perhaps have the theory of religion. [Vide Sermon written when I was eleven years of age.] But from Mr. R——'s most excellent conversation, and the Rev. Mr. P——'s preaching, my conscience would not let me go on carelessly. I took up a scheme of self-righteousness. But when I began really to see Christ to be the way, the truth, and the life, then Satan, and my own wicked desires, were permitted to tempt me sorely. This happened when I was fourteen years of age. O how often have I been solicited to act in opposition to the dictates of my conscience! But, O my soul, is there not enough, besides that time, enough to make thee sink to the ground in despair, but for my blessed, ever blessed Redeemer? *Thanks be to God for his unspeakable gift.* Those temptations were to shew me my wickedness, and my weakness, and to engage me to apply to Christ for pardon and strength. But my repentances (so innumerable are they) have need to be repented of.

"By the grace of God in Christ, and by that alone, those temptations have begun to weaken. A sense of my immoderate pride is, I feel, to take place, in order to my humiliation before a holy God. I have not yet done with the former temptations. *Remember unto thy servant, O Lord, the word on which thou hast caused him to hope.*

"When I was fifteen years old, I left Mr. R——, and came to H——. O how bountifully has God dealt with me! O how infinitely more than I deserve! Every situation and change in life is better than the former. I hope I shall never be guilty of forgetting Mr. R—— and Mr. P——, they have been of such use to the affairs of my soul. This I know, that I *ought* not to forget them.

"But when I had got some footing in classical learning, as well as in that best of knowledge, how gracious was God in sending me to this place, than which I cannot conceive a better, one more fit for a scholar's proficiency in learning, and for a Christian's growth in grace, and in the knowledge of Jesus Christ: I have the best of masters in both things.*

"Whilst I feel the pride of my heart, and find also that my mind is too worldly, may I improve the grace which God hath provided, and make a proper use of all his dispensations.

"By the death of my dear sister A——, I am to learn, that without God this world is vain and miserable. And other things I have to shew me, that the pleasures of it, and some of them that are innocent in themselves, are despicable; for they have a tendency to estrange my mind from God and heavenly things.

"Have I not also just now an instance of decrease in grace; of oppor-

* The late Rev. Joseph Milner, author of the History of the Church of Christ, &c.

tunities of grace not only lost, but abused?*

"And have I improved aright the privileges I enjoy? Ah no! But through the mercies of God I am what I am. For, thanks be to God, his grace living in me, I trust, has kept me from being dead to God in my soul. But it is his loving kindness, and not my deserts. For I have deserved to be left long ago to my own self; and had been so, but that I have to deal with a merciful God.

"Let it be my aim then to live to his glory. Whatever station he may assign me, let me take that as the most proper for me. Whatsoever I do, may I have the honour of God before me. In all my difficulties, let me apply to him, who is my truest friend; for he will direct me right. If I die soon, O may God be with me, and deliver me both in the hour of death, and in the day of judgment. If I am to live longer, may his word be a lamp unto my ways, and a lanthorn to my paths.

"And, O my soul, I charge thee, whether I be in sickness or in health, prosperity or adversity, in whatever way I am to pass through this transitory world, I charge thee forget not God, but be continually receiving Christ, as ever thou wouldest have him receive thee in a dying hour."

The following acknowledgment and address was written in the same year, the day after his birth-day.

"Preserved by thy goodness, O Lord, I would now make an acknowledgment of thy mercies to me. But, indeed, they are more than I can express or conceive. O the infinite goodness of God! I was lost in wickedness and sin; and must have been lost for ever, unless the incomprehensible love of God had snatched the fire-brand from the flame. Fifteen long years spent in open rebellion against a bountiful Creator and Preserver: and not this only, but also against the Gospel of Christ, against my Redeemer.

"O blessed Jesus! what love to die for such a wretch as me! Yes, that *was* love. And now these two years that I have in some measure been led to see the value of a Redeemer, how cold and lifeless have I been. But I hope in some measure God has given me his grace, so as to increase in the knowledge and love of God.

"I am now entering upon my eighteenth year. Grant, O Lord, that before the conclusion of it, if I live so long, I may still make greater advances in the knowledge of thee and of myself. May I be preserved from falling away from thee. Thy service is perfect freedom; yea, the greatest pleasantness: and the paths of wisdom are indeed the paths of peace.

"Let me praise thy holy name, O Lord, for those that are departed out of this life in thy faith. May I follow her example,† and take courage, that I may go on in the right way, rejoicing, hoping that we shall shortly meet again—nothing is impossible with thee, and glory be to thee, that thou wilt be intreated by thy people. Thou art, indeed, a prayer-hearing God; more ready to hear than we to pray. When I sought the Lord, he heard me. Yes, Lord, I can see many, many prayers thou hast answered; nor wilt thou now forsake me. Thou knowest my inmost thoughts and my desires; but what thou seest better to withhold, thou wilt in goodness there oppose my request.

"Gracious God! I would not change; I would not let go my Jesus for all that ten thousand worlds could afford!

> "O that I had an angel's tongue,
> And could be heard from pole to pole,
> I would to all the listening world
> Proclaim thy goodness to my soul."

"Keep me now, O Lord, by thy mighty power, through the rest of my life. I would be thy ambassador to sinful men: O guide me right, nor let me enter uncalled into that sacred office. Of what importance is it! Let me take care, lest I myself become a castaway! and guide me right with respect to being thy messenger to the beclouded nations of the world. If it be thy will, it is my greatest happiness. Decide thou for me. Into thy hands I commit myself and all my affairs. Do thou with me as will most promote thy glory, and the success of thy glorious Gospel. But if I be taken hence sooner,

* Alluding to the conduct of one of his companions.

† Alluding to the death of his sister A.

may it be a change to everlasting happiness: may it be a removal from a world of vanity, into Abraham's bosom, there to praise thy glorious name through the countless ages of *eternity!* And now, O Lord, I would commit myself into thy hand. I would be thine, O Lord; O keep me so! Guide me through this life of darkness; and let thy word be a lamp unto my path. May all my actions tend to the glory of thy name, and the honour of Christianity. Christ is all in all. May I put him on; may he teach me; may he cleanse me; may he daily sanctify me, that I may be at last fitted for the eternal enjoyment of God the Father, Son, and Holy Ghost, the blessed Trinity, one God Almighty for ever! Amen."

(To be continued.)

DEATHS.

January 22. At Cambridge, where he was prosecuting his studies with unusual diligence and success, in the 17th year of his age, Mr. Edmond Parry, only son of Edward Parry, Esq. one of the Directors of the East India Company. His indisposition commenced on the 18th; on the 20th, his physicians began to apprehend danger; on the 21st, his disorder was ascertained to be a malignant scarlet fever; on the morning of the 22d, his life was despaired of. In the evening of that day his father, who had been sent for, arrived; but it was only to have the melancholy privilege of closing his eyes. On the two last days he had experienced frequent delirium; but at other times his mind was peaceful. We understand, that a very short time before his illness, he mentioned, among some of his young college companions, his firm attachment to the Christian Faith, and a hope that his life would be consistent with it. Indeed he had been particularly exemplary in the performance of his religious, as well as moral and relative duties. Every one, who has the heart of a parent, will deeply participate in the grief of his parents on the present occasion. The son, whom it has pleased the Almighty and all-wise Disposer of events to take from them, had rewarded their assiduous care, and was all that their fond affection could desire. Let the young receive the lesson which this afflictive dispensation of Providence is so well calculated to convey. Let them never forget, that there is something still more valuable than classical knowledge, literary attainments, mathematical skill, or academical honours. Let parents too remember, that they may be called to endure a similar trial. They will then feel their want of those divine cordials which religion alone is capable of affording. Will it be unseasonable also to remind them, how doubly poignant their distress, at such a time, must prove, if embittered by reflecting, that through their criminal neglect their child has died ignorant of God, and of those things which could alone ensure his future and eternal well-being?

November 23. Henry Parry, Esq. of Monmouth. In the morning of that day he was walking about the town conversing with his friends, in his usual manner, and retired to rest in apparent health. In the middle of the night he rang his bell: on his daughter approaching him, he faintly exclaimed as he held her hand, "I am afraid it is all over with me," and expired without a groan, in his 65th year.

November 28. At Avening, Gloucestershire, in the 85th year of her age, Mrs. Clutterbuck.

November 29. At Bath, Thomas Williams, Esq. M. P. He was one of the first founders of the literary fund.

At Curville, near Newcastle, aged 102, Mrs. Elizabeth Manners.

Suddenly at Hendon, Mr. Lockier. His wife dropped dead at table about two months since.

At Bath, the Countess of Selkirk.

In the 82nd year of his age, Mr. Roger Kemble.

At Trinidad, in his 22d year, Lieut. E J. Carr, son of the Rev. Colston Carr, of Ealing.

Suddenly at Wormley, Herts, Mrs. Baylis, grandmother of the Rev. Richard Webb, Minor Canon of St. Paul's.

At Chelsea, the Rev. Thomas Naylor, formerly of Chelmsford.

At Deal, the Rev. T. Pennington, D. D. Rector of Tunstall, Kent.

November 30. In the 84th year of her age, Mrs. Farley, of Bath.

December 3. At Bath, Sir Thomas Fleetwood, Bart.

December 4. At Brighton, in his 83rd year, Samuel Vaughan, Esq.

December 6. In the 19th year of her age, Miss Wall, of London Street, Fitzroy Square.

December 10. At Hereford, in his 85th year, Dr. J. Buller, bishop of that see.

December 11. After a long illness, in his 75th year, William Frazer, Esq. who held the office of Under Secretary of State for 24 years.

Lately, at Bath, in her 89th year, Mrs. Frances Lisle, the last survivor of the twenty children of the late Edward Lisle, Esq. of Crux-Easton, Hants.

December 10. In her 91st year, Lady Wheate, Relict of the late Sir G. Wheate, Bart. of Lechdale, Gloucestershire.

December 19. At Mount Panther, in the County of Down, the Right Hon Francis Charles Annesley, Earl Annesley, Viscount Glerawly, and Baron Annesley.

December 20. In Argyle Street, Viscountess Bateman, in the 77th year of her age.

January 2. The Rev. Joseph Garnett, B. A. Vicar of Kenton, in Suffolk.

January 4. At Raphoe, in Ireland, Mrs. Hawkins, Lady of the Lord Bishop of Raphoe.

ANSWERS TO CORRESPONDENTS.

N. D. on *the 50th Psalm;* S. L.'s *Fragments of a Voyage;* E. X.; T. D.'s *Lines;* ALBANUS; CANDIDUS; A COUNTRY ATTORNEY (whose paper came too late for this month;) N. G. on *Fasting;* JUVENIS on *the Monthly Review;* O. U. I.'s *Anecdotes;* CHIRURGUS on *Sunday Conversations;* LAICUS on *Sunday Concerts;* VIATOR; INDACATOR VERITATIS; C. C. L.; and A. A. will appear as soon as we can find a place for them.

Besides these, we have received the following communications, which are still under consideration viz. C. S.; B. V.; G.; A CONSTANT READER; W. C. N.; R. C. C.; R. B.; C. O. T.; J. W. M.; AN INQUIER; BESEQUAMEN; MELANCTHON; and BENEVOLUS, whose favour ought to have been sooner acknowledged.

TWELFTH DAY came so late that it must stand over.

We will venture to assure J V. that S. T. had no intention of injuring, in the public estimation, either of the classes of men whose cause he undertakes.

The moderation of THOMAS EISDELL'S letter leads us to hope, that he will excuse our not inserting it, as it would only lead to a tedious verbal dispute. If the person he defends had really been of different sentiments from those which we have been led to attribute to him, he might easily have removed the imputation by an unambiguous disavowal.

E.'s *supplemental Index* came too late to be of use.

We are obliged to O. for his candid notice of our remarks, and we mean to give him, in no long time, explanations, which we trust will prove satisfactory.

A Correspondent, whose signature is omitted, but whose hand-writing we recognize, has brought against us several heavy charges, which we are disposed to think, would, if examined, appear to every reasonable and candid man to be wholly destitute of any just foundation. He accuses us of indifference to the cause of the Established Church; why, we know not, except it be that we scruple to make our work the vehicle of harsh charges against Dissenters. He is greatly mistaken if he supposes, that it is the desire of obtaining the favour, or the dread of incurring the displeasure of any set of men, which influences us in exercising caution on this point. By no means; it is the fear of violating the spirit of a very sacred injunction, which runs in these words, "Thou shalt not bear false witness against thy neighbour," that restrains us. That we have ever suppressed any arguments in favour of the Established Church which have been transmitted to us, we formally deny: we have given a proof of our desire that she should lose none of the support to be derived from voluntary contributions to our work, by our regular insertion of his own papers. It is true, that we have occasionally softened or omitted the severity of sweeping and undistinguishing censure; but our Correspondent will find it as difficult to prove, that in so doing we have of sense made nonsense, as that we have departed from our avowed principles. What is the language of our Prospectus? "The Conductors are determined to admit nothing harsh nor intemperate towards any sect of Christians." Equally difficult will it be for him to prove, that by our qualifications and omissions, we have injured the cause which we professed to uphold. We have long been convinced, that the interests of the Established Church, if maintained at all, are to be maintained, not by employing vehement accusations and intemperate language, but by a fair exposition and a judicious defence of her doctrines, worship, and discipline; by a temperate exposure of the unfounded objections of her enemies; and, above all, by infusing into her ministers, as well as into her members in general, such a large portion of genuine piety as *may put to silence the ignorance of foolish men*, and lead them to unite with the Church in glorifying God. As to our Correspondent's emphatic censure of a passage, extracted by us from Jay's Sermon (vol. i. p. 652) and which he affirms was intended as an apology for the democratic scheming of Dissenters, we can only admire the ingenuity of prejudice. We do not pretend to scrutinize the motive which dictated the passage, but we are sure that it is at least as good an apology for the monarchical principles of *the Christian Observer*, as for the jacobinical leanings of Dissenters. "In *many* cases," says this Correspondent, "where your work gives encouragement, the Apostle would have said, *mark them who cause divisions, and avoid them.*" We hesitate not to affirm, that this is an unsupported assertion. He is also mistaken in supposing, because our principles lead us to forbear from an indiscriminate censure of those who differ from us, that they will, therefore, "embrace with equal zeal and approbation a Churchman, or a Methodist, a Baptist, an Independent, a Presbyterian, or a direct Schismatic of any denomination." Such an opinion of our work, we cannot help thinking, argues either an excess of bigotry, or a defect of apprehension. We perceive as strongly the sin and the evil of Schism, as our Correspondent can. We see also in their full force, the errors of Methodism and of Antipædobaptism, as well as those which lead to the unwarranted rejection of Episcopacy; and in that department of our work which is properly our own, we mean the Review of new Publications, we have lost no fair opportunity of exposing them: but we deal not in railing accusations. If he, or any other of our Correspondents, should send us Essays, tending to refute these errors, and meriting from their execution to see the light, we shall be greatly obliged to them. If the papers should be suppressed, it will not be on account either of the acuteness of the

reasoning, or the solidity of the arguments contained in them. He is mistaken also in supposing the candour of *the Christian Observer* to be "*affected.*" We trust we are no hypocrites. And as to its being *inconsistent*, let him compare the language of our *Prospectus*, already quoted, with the tenor of our work, as well as with our present professions, and he will find, that if his hope has failed, it has failed because it was unfounded. As to the paper of *Viator*, which has given him so much offence, why has it not been answered? We can assure our Correspondent that we feel no sort of repugnance to having its merits discussed.

We have received an expostulation on the non-appearance of a Poem, transmitted to us in October. Many similar expostulations have reached us, although we have not thought it requisite to reply specifically to each of them. We trust, that what we shall now say will prove a satisfactory answer to all concerned. If any one will take the trouble of comparing the multitude of communications, which, even according to our monthly notices, have been received by us, with the space (viz. 24 pages) which the plan of our work allows for their insertion, he must acknowledge it to have been impossible for us to have given publicity to more than a small part of them. Many pieces, it is true, have reached us, to the writers of which we very willingly yield the praise both of zeal and of good intentions, but which, from various circumstances, too obvious to be particularized, we have been obliged to lay aside as unsuitable to our work. But there is a very considerable number of pieces of another description, the insertion of which, we are persuaded, would be useful; but for which we have been hitherto unable to find a place. What is to be done in this case? Must we change the plan of our work, and leave out some of its parts, in order to increase our means of gratifying the solicitude of authorship? If not, by what rule shall we proceed, in order to satisfy so many claimants? With respect to such of our Correspondents, (we trust their number is small) as are more studious of their own gratification, than of the credit of our work, it is evident that we cannot please one without displeasing others. But such ought to recollect that we have obligations to fulfil towards our readers, as well as towards contributors; and that it is our duty to select for publication, those pieces which appear to us the best calculated to promote the great ends of our publication. In determining the pieces to be inserted, age, it will be allowed, is not a legitimate criterion. It certainly is not our standard. We endeavour to lay before our readers the best papers upon each of the different subjects, which we have proposed to embrace, with the exception only of such inquiries, and answers to inquiries, and of such other communications, as would lose their utility and their interest by delay. In following this plan, we mean not to affirm that we have not frequently erred in judgment, but we can safely say that we have acted impartially, and to the best of our judgment. Indeed, if our judgment had been more correct, we doubt whether the displeasure which has been excited, would have been less extensive. For as we find, in general, that impatience exists in something of a ratio to the inferiority of talent, we may reasonably presume that, in every case where a weak or vapid paper has been admitted, we have escaped, if not a serious remonstrance, at least some secret heart burnings. We request those who may feel themselves concerned in this reply, to reflect well upon Phil. ii. 3, 4. Some part of what we have here said, will apply to the Review of Books.

T. and Q S. are just come to hand.